

# LEND A HAND

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THE society known as the C. T. L. is increasing in numbers rapidly, especially in the larger commercial cities. The second rule of the Order is that each person shall enlist ten other members. Such a rule, of course, means rapid increase, if its members all see an immediate need and feel their responsibility. Mr. Haines, the founder, renews the sense of such responsibility wherever he appears. And as our readers in the cities of the northwest know, his appeals have been heard with great interest.

Here is a society of intelligent men of business, used to success, used to active affairs, who have determined to check the evils of intemperance. They began with the intelligent and efficient class who are called "commercial men" by a convenient phrase. These men are natural "apostles," "sent" indeed from one point to another, in very long journeys, and with the charge of very important affairs. Every one, who knows America well, knows how much the civilization of the frontier is indebted to these men. Wherever they appear, they introduce better conveniences for travel, better hotels, better beds and better meals, and any one who watches cause and effect closely sees that they have it in their power to introduce better homes and better lives. A "travelling gentleman" from New York or Chicago, with the dress and breeding and manners and news of New York or Chicago, has a sort of influence among the young men of "Cranberry Centre," or of "New Babylon," which the "Elder" of whatever communion, who is stationed to preach the gospel in these new villages, might well envy him.

It is, then, a matter of great satisfaction when commercial men everywhere understand that they may be apostles of temperance. If they fall in with the sentiment which expresses itself in the great temperance wave of Kansas, of Iowa, and other states, and do not, by their jokes, or their habits, or their conversation, oppose it, a great deal is gained by those people at home, who are directing, as well as they can, the growth of sound sentiment, and doing their best that boys and girls may grow up in lives of purity. If the work of the C. T. L. expended itself in such an elevation of the general sentiment of commercial travellers, it would not be a slight work.

But, as it goes forward, it is evident that the organization can do more. The travellers who go and come with the bright letters C. T. L. on a little badge in the front of their coats, meet with men in active business in every important town in the country. These are the very men who do most to direct the public opinion of the cities and states in which they live. It is not only their interest, it is their hope and wish, that the habits of those cities and states may be kept free from the taints which come in with drinking customs. That is to say, as a general rule, three-quarters of the active men of business in any community are on the side of law and order in that community. These are the men, as is evident from the records of the C. T. L., who

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are joining gladly in the efforts of a National Organization, in the hope that, by mutual communication with each other, they may work out some common success of advantage to the whole country.

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WE have only to suppose that two hundred such circles of intelligent and conscientious gentlemen, in as many American cities, actively carry out the plan of the association, and correspond regularly with each other as to the ups and downs of social order in the places where they live, and we see that a new element of encouragement is introduced into all endeavors for the better life of the nation. There comes in a sense of mutual support, where, till now, each community has had its own battle to win. The methods of improvement which succeed in one place are tried in another, and a failure in one place need not be imitated in another.

The people of the country know perfectly well, by this time, that any particular evil against which they fight in social order, recruits itself and gains its strength from the drunkenness of the people. Thus a county in which no liquor is sold has but one or two people in the house of correction. But the next county, in which two or three cities insist on that "personal liberty," which permits a crew of liquor sellers to retail bad whisky at five hundred per cent advance on what they paid for it, pays as the cost of this "personal liberty" for the care of a hundred or more poor wretches in prison. They have been indulged in their "personal liberty," the saloon-keepers have indulged in theirs, and the people of decency and property in the county pay for the indulgence. Such is the sad observation of the student of social order, who is hoping to report a diminution in the criminality of the country.

Or, another man is at work in relieving poverty and abolishing pauperism. At the end of a year, as he examines his notes, he finds that his work has all been given to the help of families where the bread-winners, or those who should be the bread-winners, have been incapacitated for all service by the drink habit. He finds that all his effort has been met by the consequences of this habit, showing itself in disease, in indolence, in quarrel, may be in murder. Any large church in any city of a hundred thousand persons, might easily undertake, from its own resources, unassisted, to take charge of all the poverty in that city which did not spring from intemperance. Such are the observations made by every person who is engaged in the relief of want.

The political reformers, who are conscientiously at work for good citizenship, meet the same difficulty in yet another way. As soon as they address themselves to securing a pure suffrage, and an intelligent vote, they find a compact, well-organized body in each community, who hardly have any idea of pure suffrage, and who are determined that there shall not be an intelligent vote. For in every state there exists a body of men engaged in the manufacture of intoxicants and in their sales, whose interest requires that the sale shall be as large as it can be made. Now, precisely as slave-holding allied the slave-holders of the country in one corporation, the necessities of the manufacture and sale of intoxicants ally the makers and dealers in them in one corporation. It does not need any charter, nor any corporate name. It cannot help existing. And the laws of selfishness, for even selfishness has its laws, bind these men into a small compact body, with the business, one may say, of preventing an intelligent vote and destroying a pure suffrage. Of this compact body, the men with largest capital, and those with most ability at speech and persuasion, will naturally be the leaders.

If we have any clean and hopeful closet student, who has any doubt about the power over the suffrage which is in the hands of such leaders, we refer him to an article published in the *North American Review*, by the late Mr. Locke, better known, perhaps, as Mr. Petroleum V. Nasby. Mr. Locke's relations with the tactics or machinery of politics gave him close opportunity of observation. In that article the reader will find the detail of the way in which the large distiller or brewer interests himself in the management even of the smallest bar-rooms, and, practically, controls them.

In the city of Boston, for instance, it appeared on inquiry, a few years since, that a majority of the retailers of liquor offered as their bondsmen the names of sixteen men, the same men for all the fourteen hundred shops licensed to sell at retail. In other words, sixteen men directed the politics and the social influence of fourteen hundred active political clubs. A similar influence exists in Boston to-day, and so compact and stubborn is the simple organization thus formed that, practically, it governs Boston. From the mayor down, there is not an executive officer, in any important charge, whose appointment is not dictated by the leaders in this liquor interest. The present mayor could not be elected if these men opposed him, and he knows it. Practically they govern him and govern Boston.

Such are the observations of intelligent students of social or political reform.

And it is understood, as of course, that teachers and preachers—men and women who hope to lift up the world by secular or by religious education—know that the intemperate habit is the worst enemy which faces them in any community.

THE careful and conscientious people who would improve our social order and make the world a better world, all have such motives as are here suggested, for combining to make the men and women of America more temperate, and to make them abstain from intoxicants. If, in each city, a body of business men like the C. T. L. will carefully consider the best means of doing this, not in partisan public meetings only, or in excited public debate, but in such quiet conversation as infallibly brings truth forward and sets falsehood back, one great point is gained. And if, as the constitution of the C. T. L. proposes, these groups of men correspond with each other frequently and informally, a second great point is gained. We shall have then established a system of "Committees of Correspondence" like those established by Samuel Adams, when thirteen colonies, which knew little of each other, had to confront a united empire. The situation to-day resembles in some regards the situation then. There is a united oligarchy to confront as there was then. Is it not possible that the majority may combine, as it did then, for the common good?

A SOCIETY is to be founded in the city of New York, among ladies and gentlemen who hope to correct abuses in the public schools of that city. Various articles in New York papers have called attention to the results of overwork and the neglect of physical and mental laws in the training of children. The result seems to be a desire, among a large body of intelligent persons, to correct the mechanical system by which cramming and overwork are possible. We cannot but express the wish that it may result in a reduction of the hours of study, certainly in the entire prohibition of book-study outside of the school-room.

## A PRISONER'S LIFE.

BY MISS WINNIE LOUISE TAYLOR.

I CAN give but one glimpse of his childhood: when he was a very little boy he sat on his father's knee and looked up into kind and loving gray eyes. The father died, and the son remembered him always as I have described him.

The loss of his father changed the course of Wilson's life. The mother formed other ties; the boy was one too many, and left home altogether as soon as he was old enough to shift for himself. He went honestly to work, where so many boys along the Mississippi valley are morally ruined, on a river boat.

After a time things began to go wrong with him. I don't know whether the injury was real or fancied, but the boy believed himself maliciously injured, and, in the blind passion following, he left the river, taking with him money that belonged to the man who had angered him.

Wilson had meant to square the score, to balance wrong with wrong; but his revenge recoiled upon himself and at sixteen he was a thief and a fugitive. Before the impetus of that moral movement was exhausted he was in the penitentiary. "One of the most vigorous and fine-looking men in the prison, tall and splendidly built." This was the description given of him by another prisoner, who knew him at that time.

At the expiration of his three years' sentence, Wilson began work in a St. Louis printing-office, opening, so he believed, a new chapter in life. He was then twenty years of age.

During that year, all through the west—if the Mississippi region can still be called west—there were serious labor troubles. Men were discharged from every branch of employment where they could be spared; and the day came when all the "new hands" in the printing-of-

fice where Wilson worked were turned off.

Wilson had saved something from his earnings, and while his money lasted he lived honestly, seeking employment. The money was gone before work was found. Outside the cities the country was overrun with tramps; temptations to lawlessness were multiplied; starving, stealing or begging seemed the only pathways open to many. None starved; there was little choice between the other alternatives. One tramp said to me, "Any man with self-respect would rather steal than beg." Jails and prisons were crowded with inmates, some of whom felt themselves fortunate in being provided with food and shelter even at the cost of liberty. "I have gone hungry so many days and slept on the ground so many nights that the thought of a prison seems something like home," was another remark made in my presence. "The world owes me a living," was a thought that came in the form of a temptation to many a man who could get no honest work.

After Wilson had been out of employment for two or three months there occurred a great commotion near a small town within fifty miles of St. Louis. Stores had been broken into and property carried off, and a desperate attempt was made to capture the burglars who were supposed to be in that vicinity. A man who had gone to a stream for water was arrested and identified as belonging to the gang. He was ordered to betray his accomplices; he refused absolutely. The reckless courage in his nature once aroused, the "honor" observed among thieves was his inevitable course. A rope was brought, and Wilson was taken to a tree where the story of his life would doubtless have



been ended, had not a shout from others who were still searching proclaimed the discovery of the retreat of his companions.

Wilson and Davis, the two leaders, were sentenced each to four years in the penitentiary.

Defeated, dishonored, penniless and friendless, Wilson found himself again in prison; this time under the more than double disgrace of being a "second-term" man, and with the consciousness of having deliberately made a choice of crime. He was an avowed infidel, and his impetuous, unsubdued nature was at war with life and the world. For two years he lived on in this way; then his health began to fail under the strain of work and confinement.

With the loss of strength his heart grew harder and more desperate. One day his old recklessness broke out in open revolt against prison authority. He was punished by being sent to the "solitary," where the temperature in summer is much lower than that of the shops where the men work; he took cold, a hemorrhage of the lungs resulted, and he was sent to the prison hospital.

It was on a Sunday morning two months later that I, a privileged visitor at the hospital, first met Wilson. I think it was the glance of the beautiful dark gray eyes under long, sweeping black lashes that first attracted me, for, though something of a philanthropist, I *am* human. But it was the expression of the face, the quiet, dignified courtesy of manner, and the candid statement of his history, that made the deeper impression. Simply and briefly he gave me the outlines of his past; and he spoke with deep, concentrated bitterness of the crushing, terrible life in prison. His unspoken loneliness—he had lost all trace of his mother—and his illness, almost ignored, but evident, appealed to my sympathy and prompted me to offer to write to him. He thought it would be a pleasure to receive letters, but

assured me that he could write nothing worth reading in return.

Long afterwards I asked what induced him to reply to my questions so frankly and sincerely. His answer was, "Because I knew if I lied to you, it would make it harder for you to believe the next man you talked with, who might tell you the truth." It was this instinctive desire to help me and to give a better chance to others, so characteristic of Wilson as I knew him afterwards, that at once established an understanding between us, and formed the foundation of our friendship.

During all that Sunday afternoon and evening, Wilson remained in my thoughts; and the next afternoon—"Hallow E'en," as it happened—found me again at the hospital.

I stopped for a few moments at the bedside of a young consumptive, who was flushed with hectic fever, and wildly rebellious over the thought of dying in prison;—he lived to die an honest man, out of prison, in the dress of a civilized being and not in the barbarous, zebra-like suit which is a disgrace to the prisons of my native state. I remained for a longer time beside the bed of a man who was serving a sentence of imprisonment for life for a crime of which he was innocent. After twelve years his innocence was proved; he was released a crippled invalid, with no means of support except by hands robbed of their power to work. The state makes no reparation for an unspeakable wrong like this, far more cruel than death, committed under the administration of the law.

When I turned to look for Wilson, he was sitting apart from the other men, with a vacant chair beside him. Such an impression had his dignity made upon me, that I hesitated before venturing to interpret the vacant chair as an invitation and joining him beside that west window flooded with the golden light of an autumn sunset. But I took the vacant seat, which was meant for me; and the hour

that followed so influenced Wilson's future that he adopted that day—Hallow E'en—as his birthday. He knew the year but not the month in which he was born.

And here I don't know just what to do, for in another story of prison life I have described Wilson under another name. It seems scarcely allowable to repeat what was written there. And yet I wish to give an idea of what was in the nature of this twice-sentenced burglar, and I shall take the liberty of writing again, in two instances, what was recorded in the other story.

I have not the slightest recollection of what I said while we sat beside the window. But even now I can see Wilson's face as he listened with silent attention, not meeting my eyes. I think I spoke of his personal responsibility for the life he had lived. I am certain that I said nothing about swearing and that I asked no promises.

But thoughts not in my mind were suggested to him. For, when I ceased speaking, he raised his eyes, and looking at me intently he said—"I can't promise to be a Christian; my life has been too bad for that; but I want to promise you that I will give up swearing and try to have pure thoughts. I can promise you that, because these things lie in my own power; but there's too much wickedness between me and God for me ever to be a Christian."

Again that impulse to give. His only possession was the kingdom of his thoughts; and, without reservation, it was offered to his friend, and with the sure understanding that she would value it. The world has been good to me; friends have been most generous; but never in life has my sense of gratitude so deeply responded to any gift.

It was a surprise when I received Wilson's first letter to see the unformed writing and the uncertain spelling, but the spirit of the man could be traced, even

through the labored and inadequate medium. In earnestness and simplicity he was seeking to fulfil his promise, finding, as he inevitably must, that he had committed himself to more than his promise. It was not long before he wrote that he had begun a new life altogether—"for your sake and for my own." His "thoughts" gave him great trouble, for the old channels were still open, and his cell-mate's mind was steeped in wickedness. But he made the best of the situation, and instead of seeking to ward off evil he took the higher course of sharing his own better thoughts with his cell-mate, over whom he acquired a strong influence. Steadfastly he sought to overcome evil with good.

Very slowly grew his confidence in himself, and his great anxiety seemed to be lest I should think him better than he was. The strong characteristic of all his letters was the unwavering endeavor to be honest with me and with himself.

Like all consumptives, Wilson was sanguine of recovery; and as he went back to work in one of the shops the day after I left, and always wrote hopefully, I took it for granted that his health was improving. He read some good books that winter, and in one of his letters he gave me a brief summary of the life of John Howard.

Six months, only, passed before we met again, and I was wholly unprepared for the startling change in Wilson's appearance. His cough and the shortness of his breath were distressing. But the poor fellow was so delighted to see me that he tried to set his own condition entirely aside.

We had a long talk in the twilight of that lovely May evening, and again we were seated beside a window—a grated window—through which the light and sounds of spring came in. I learned then how hard life was for that dying man. He was still subject to the strict discipline of the most strictly disciplined pris-

on in the country; compelled to rise at five in the morning and go through the hurried but exact preparations for the day required of well men. He was kept on the coarse prison fare, forced to march breathlessly in the rapid lock-step of the gang of strong men with whom he worked, and kept at work in the shop all through the long days. The strain on nerve and will and physical strength was never relaxed. In one respect only was an exception made in his favor. He was not required to do the full amount of work required of a man in health.

These things he told me, and they were all true; but he told me, also, better things, not so hard for me to know. He gave me the history of his moral struggles and victories. He told me of the "comfort" my letters had been to him; his whole heart was opened to me in the faith that I would understand and believe him.

To repeat a second time what I have written in another story: it was then that he told me he was trying to live by some verses he had learned, and in answer to my request, hesitatingly, and with breath shortened still more by embarrassment, he repeated the lines:

"I stand upon the Mount of God,  
With gladness in my soul.  
I hear the storms in vale beneath—  
I hear the thunders roll.

"But I am calm with Thee, my God,  
Beneath these glorious skies,  
And to the height on which I stand  
No storm nor cloud can rise."

He was wholly unconscious that there was anything remarkable in his reaching up from the depths of sin, misery and degradation to the spiritual heights of eternal light. He rather reproached himself for having left the valley of repentance, seeming to feel that he had escaped mental suffering that was deserved; although he admitted, "The night after you left me in October, when I went back to my cell the tears were just running down my face,—if that could be called repentance."

At the close of our interview, as Wilson was going out, he passed another prisoner on the way in to see me.

"Do you know Wilson?" was Allen's greeting as he approached me.

"Do *you* know Wilson?" was my question in reply.

Allen and I had had a little misunderstanding: he had taken offence at something in one of my letters, and with some reason had misjudged me. I think at that time he considered me a living argument against religion, for which he had no respect. But my thoughts just then were centered on Wilson, and, only too glad of a sympathetic listener, I poured out my sorrow and anxiety over the condition of my friend.

The misunderstanding between Allen and myself evaporated completely in our common trouble; for my feeling was fully shared by this man who—well, he *was* pretty thoroughly hardened on all other subjects. But here the chord of tenderness was touched, and all his hardness and resentment melted in the relief of finding some one who felt as he did on the subject nearest his heart.

"I have worked beside Wilson in the shop for two years, and I never loved any man as I have grown to love him," he said. "And it has been so terrible to see him dying by inches, and kept at work when he could scarcely stand." The man spoke with strong emotion; the very depths of his nature were stirred. He told me all about this friendship, which had developed notwithstanding the fact that conversation between convicts was supposed to be confined to necessary communication in relation to work. Wilson had taught Allen his trade; then, as Wilson's strength failed, Allen had more and more assisted him with his work.

Allen's praise and affection really counted for a great deal. As a rule, prisoners neither think nor speak well of each other, and Allen was an embittered man with small belief in human nature. He told

me that, in all his life, nothing had been so hard as to see his friend sinking under his fate, while *he* was powerless to interfere. Allen and I had one comfort, however, in the fact that Wilson's sentence was near the end, and through the kindness of a friend I had secured for him the promise of light work and protection when freedom came.

In justice to the authorities of the prison where these men were confined, I wish to state that dying prisoners are usually sent to the hospital. Wilson's was an exceptional case of negligence and cruelty.

Early in July, Wilson was released from prison. When he reached Chicago, his evident weakness arrested the attention of a passer-by, who engaged a boy to carry his bundle and see him to his destination. He had been determined to try to support himself, believing that freedom would bring increased strength, but he was too ill to work. The doctor whom he consulted spoke encouragingly, but urged the necessity of rest and Minnesota air. I therefore sent him a pass to Minneapolis, and the route was by way of my own home.

Life was hard on Wilson, but he had one happy twenty-four hours of existence. He left Chicago early one morning and spent the afternoon of the same day in this very room in which I am writing, and all that afternoon he was smiling. I had met him at the train, and before coming home had driven with him to my physician, that I might know what to anticipate. The doctor had told me, "No hope," and so, although my face reflected Wilson's smiles, I could not forget the shadow of death which lay over him.

I have rarely seen so fine a looking man as Wilson was in citizen's dress, with his magnificent eyes, his classically regular features, and an expression of nobility, refined and spiritualized by illness. He was buoyantly hopeful; he told my mother that his great desire to live was to prove

to me that he was going to be a good man.

We had a long talk about prison matters, and I was surprised by the breadth and fairness of his opinions. He had thought about the subject from both sides. I wish that I could recall just what he said, for an intelligent view from the inside is always valuable. But I retain only the impression he gave me.

As the afternoon wore on, Wilson grew tired, and, for a rest from conversation, I offered to play for him. One of my very pleasant remembrances of him is his delight in the music. I was too much out of practice to hope to give pleasure by any but the most simple, and I opened my unfailing resource, Mendelssohn's Songs without Words. He liked the sunny, rippling "Spring Song," but it was "In a Gondola," that little plaintive refrain, that went to his heart. "It seems to me there is a great deal of sentiment in that piece," he said, in explanation of his preference, and he told me that he could never tire of listening to music.

I had Wilson's tea served him in the library. It was a very simple tea, but he had the rare pleasure of ordering just what he liked, and of finding himself a guest whose preferences were thought worthy of consideration. Afterwards we took a drive into the country, where the invalid enjoyed a lovely view of hills and valleys and a beautiful sunset; and then I left him for the night at a comfortable hotel, where he would feel more independent than in my home.

The next morning we spent together out-of-doors, in two rocking-chairs, under an immense maple tree. The day was perfect, and the air delicious. I was busy with some sewing which I was at work on for him. He wanted to help me and tried to sew on buttons, but succeeded only in pricking his fingers, and finally abandoned himself to simple enjoyment of resting and being taken care of. And afterwards with what pleasure he repacked his va-

lise, and what value he placed upon the little articles I had added to meet his needs! I think the cake of scented soap—clearly a luxury—gratified him most.

Our short forenoon over, after dinner there came the parting at the train. Wilson lingered beside me while there was time, then looking gravely into my eyes, he said, "Good-by; I hope that we shall meet again—*on this side*." A moment later, the moving train carried him away towards the north, which to him meant the hope of health.

He was so exhausted by the journey to Minneapolis that he at once applied for admission to a Catholic hospital; and here I will let him speak for himself, through the first letter that I received after he left me:

"DEAR FRIEND:—I am now in the hospital, and I am so sleepy when I try to write that I asked one of the sisters to write for me.

"I felt quite weak when I first came here, but now I take beef-tea, and I feel so much stronger I think I will be very much better by the end of this month.

"The Mother Superior is most kind and calls me her boy and thinks she will soon have me quite well again. I have a fine room to myself, and I feel most happy as I enjoy the beautiful fresh air from the Mississippi river, which runs quite near me.

"Dear friend, I wish you were here to enjoy a few days and to see how happy I am."

And scrawled below, in a feeble but familiar handwriting, were the words:

"I tried to write, but failed."

Under the influence of the Sisters, Wilson was led back to the church into which he had been baptized, and, although he did not accept its limitations, he found great comfort in the sense of protection that it gave him.

Rest and nursing and the magical air of Minnesota effected such an improvement in his health that before many weeks

Wilson was discharged from the hospital.

After a short period of out-door work, in which he tested his strength, he went into a printing-office, where, for a month, he felt himself again a man among men. But it was an overambitious and unwise step. The confinement and close air of the office were more than he could endure, and with great regret and disappointment he gave up the situation.

Winter was setting in and he found no work that he was able to do, and yet he thought himself too well to again seek admission to a hospital. The outlook of life darkened, for there seemed to be no place for him anywhere. He did not write to me during that time of uncertainty, and, one day, after having spent three nights in a railroad station, as a last resort he asked to be sent to the poor-house and was received there; after that he could not easily obtain admission to a hospital.

Western poor-houses are hard places; in some respects existence there was harder than in the prison, where restraint and discipline are in a measure a protection, securing a man undisturbed possession of his inner life and thoughts, during working-hours at least. The ceaselessly intrusive life of the poor-house, with the lack of discipline and the unrestrained intercourse of inmates, with the idleness and the dirt, is far more demoralizing; crime itself does not sap self-respect like being an idle pauper among paupers. All this could be read between the lines of Wilson's letters.

And now a new dread was taking hold of him. All his hope and ambition had centered in the desire to be good for this life. He had persistently shut out the thought of death as the one thing that would prevent his realizing this desire. Nature and youth clung passionately to life, and all the strength of his will was nerved to resist the advance of disease. But day by day the realization that life was slipping from his grasp forced it-

self deeper into his consciousness, even, for the time, discouraging him morally. His high resolves seemed of no avail. It was all of no use. He must die a pauper with no chance to regain his lost manhood; life seemed indeed a hopeless failure.

It was during this time that the last thing to be expected occurred: there was a slight disturbance in the clear waters of our friendship. I had supplied Wilson with paper and with envelopes stamped and addressed, that I might never fail either of hearing from him directly or through others. But there came an interval of several weeks when I heard nothing, although writing regularly. I was perplexed, as well as anxious, and at last, in my determination to break the silence at all hazards, I wrote a somewhat peremptory and reproachful letter. The answer came by return mail, but it was from the keeper of the poor-house, who wrote that, although I had not received the letters, they had been sent regularly, and that Wilson was very unhappy over my last letter, adding:

"He says that if this room was filled with money it would not tempt him to neglect his best friend; and when I told him that this room was pretty big and would hold a lot of money, he said that didn't make any difference."

I did not receive many letters from Wilson after that message; he was unequal to the effort of writing more than a few lines on a card.

I could not be reconciled to his dying in that poor-house, and, early in March, arrangements were made for him to be sent to Chicago, and taken into a hospital. During the last week in the month there came a day warm enough for the journey to be risked, and it was a great relief to me when I learned that he had safely reached Chicago and was under good care.

It happened to be one of the times when it was impossible for me to leave

home immediately, and it was a severe test of my resolution never to sacrifice home interests to my individual interest in prisoners. I felt as if I should fly, when one thing after another came up to delay my departure.

But at last, one April afternoon, I reached Chicago, went directly to the hospital, and was taken into one of the main wards—a large room, filled with sunlight and fresh air.

Trained nurses, bright young girls in a uniform dress of striped gingham with white aprons and distractingly becoming white caps, were the ministering spirits there; and the presiding genius was a beautiful Philadelphian, whose gracious tranquillity was in itself a heavenly benediction to the sick and suffering among whom she lived.

It was in this atmosphere of cheerfulness and repose, under the care of these gentle women, that I found my friend. On the table beside his bed, trailing arbutus was filling the air with fragrance, and telling the story of spring.

Wilson was greatly altered, but his face was radiant in the gladness of our meeting. For weeks previous he had not been able to write me of his thoughts or feelings, and I do not know when the change came. But it was clearly evident that, as death approached, he had turned to meet it, and had found, as so many others have found, that death no longer seemed an enemy and the end of all things, but a friend who was leading the way to higher life. He assumed that I understood all this, which perhaps he would have found it difficult to express in words.

He had much to tell me of all those around him, and he wished me to know the friends he had made in the hospital. I was surprised at the strong influence he exerted over the other patients. His moral authority seemed to be tacitly recognized.

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discharged came to the bedside to bid him good-by. Wilson grasped his hand and, in a few earnest words, reminded him of promises given in a previous conversation. With broken voice the man renewed his promises, and left with his eyes full of tears. He was unable to utter the good-by he had come to give.

At the close of my visit, Wilson insisted upon giving me the loveliest clusters of his arbutus, while Miss M., the Philadelphian, sanctioned with a smile his sharing of her gift with another.

As Miss M. accompanied me to the door, she told me of her deep interest in him, and it was gratifying to me to learn of the respect and affection which he had won from all who attended him. "They all consider it a pleasure to do anything for one who asks so little and is so grateful," she said. Miss M. knew that he had been in prison, but was very much surprised when I told her that he had no education. His use of words, and the general elevation of tone in his thoughts and conversation, had led her to infer that he was an educated man, and she, as well as the patients, had felt his spiritual strength. She had been particularly touched by his loyalty to me, which, she said, was never obscured by his gratitude to others. "You have been good to me—next to Miss —," he would often say to her; and she believed that it was only his desire to see me that had kept him alive during the previous week.

I was very glad to know of this impression that Wilson had made on Miss M., who was a woman of superior intelligence and education, with a wide experience of human nature. To me his character had appeared so remarkable that I might have distrusted my own estimate had it not received this strong confirmation from one so capable of forming a correct judgment.

The next morning, Wilson was visibly weaker. The animation caused by the excitement of seeing me the day before was

gone; but the spiritual peace and strength which had come to him were the more evident.

At his dictation, I wrote a last message to Allen, and directions as to the disposal of his clothing, which was to be given to patients whose needs he had discovered. He expressed a wish to leave some little remembrance for each of the nurses who had been so kind to him; there were six to whom he felt particularly indebted. There was Miss S., "who has been so very kind at night"; and so on, every one had her especial claim; and I promised that each should receive some token of his gratitude.

Afterwards he spoke of the new life before him, as naturally and easily as he spoke of the hospital. It seemed already a part of his existence. His heart had found its home in God; there he could give himself without reserve. Life and eternity were gladly offered to the One in whom he had perfect trust. The coming change he regarded as a direct blessing, for he felt that moral victory through all the temptations of this world might not have been his.

"Tell me," I said, "what is your thought of heaven, now that it is so near? What do you expect?"

How full of courage and trust and honesty was his answer! "I do not expect happiness; at least not at once. God is too just for that, after the life I have lived." Imprisonment, sickness, poverty, all the evils that we most dread, had been endured for years, but counted for nothing to him when weighed against his ruined life. But the thought of suffering brought no fear. The justice of God was dearer to him than personal happiness. I left that feeling undisturbed. He was nearer than I to the light of the perfect day, and I could see that, unconsciously, he had ceased to look to any one "on this side" for light.

Wilson was sleeping when I saw him again, but the rapid change which had

taken place was apparent at a glance. When he opened his eyes and saw me standing beside him, he looked at me silently for a moment; then, speaking with an effort, he said wearily, "Don't you think the end must be very near, when even you don't interest me?" But he gathered strength for what he evidently wished to say, and all the gratitude and affection which he had never before attempted to express to me directly were revealed in a few simple words. He would have no good-by; the loss of the supreme friendship of his life formed no part of his idea of death. Then he spoke of the

larger life of humanity for which he had learned to feel so deeply, and his final words to me were, "Be to others what you have been to me. We are all brothers and sisters." The last thought between us was not to be of an exclusive, individual friendship, but of that universal tie which binds each to all.

Before midnight the earthly life had ended, peacefully and without fear. The stem of Easter lilies that I carried to the hospital next day was placed in the hands folded in the last sleep, and Wilson clasped in death the symbol of new life and heavenly purity.

## MUNICIPAL CHARITIES.

AN ADDRESS DELIVERED AT BUFFALO BY HON. SETH LOWE OF BROOKLYN.

A GLANCE at the topics to be reported upon by the various standing committees of this conference will show that the committee on municipal charities and correction is charged with a duty peculiarly its own. Many of the other committees, if not all of them, deal with branches of the subject in which all of our offices are more or less concerned. This committee, I take it, is charged with the duty of considering the effect of the city, as such, upon the charitable and correctional work performed by the city. In other words, we are asked to treat the general subject of municipal charities and correction upon the public or political side. Replies to the questions propounded, on behalf of this committee, have been received only from Chicago, and from the cities of New York and Brooklyn. Consequently, whatever generalization may be indulged in is founded only upon the experience of these three large cities and the two states of Illinois and New York. It will facilitate our purpose at the outset to make a

comparison between the work of this kind performed by the states and that which is done by the cities or counties. It appears to be conceded uniformly that the institutions conducted by the states give better care to their inmates than those sustained by the cities or counties. It is not asserted that there are no creditable municipal institutions of this kind. The broad statement is made simply that on the whole the care given by the state is better. The principal reasons suggested to account for this state of facts are these: First, the better classification of inmates in the institutions of the state; second, more ample appropriations; third, government, at least in many cases, by independent commissions instead of by committees of county boards; fourth, the appointment of a better class of men, as a rule, and their greater freedom from political influences of the baser sort. It is not contended that for these reasons state care should be substituted for local care of the dependent classes, but these

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reasons are presented as the basis of an inquiry into local methods in the hope that some improvement will follow a clear recognition of the evil.

In the state of New York, and even in many of our smaller states, the care of the criminal classes is intrusted to one set of men, the care of the insane to another, and the care of the sick to still others. Classification is carried even further in many cases, so that those intrusted with such duties are charged with the care and administration only of single institutions. Under these conditions managers are able to familiarize themselves thoroughly with their work and to become to a greater or less extent experts in that direction. No high ideal can be obtained in any other way. Even intelligent men, except as they are guided by experts, have little knowledge of the best conditions for the treatment of special classes of dependent people. In the city of New York, for example, the Department of Public Charities and Correction, consisting of three members, has charge of no less than eighteen different institutions besides its department for the care of out-door poor. It is pleasant to be able to bear testimony that under the care of the present commissioners all the charitable work of New York has been greatly improved. It is not fairly to be expected, however, that so great a charge can be administered with a nice knowledge of details. Where the state, for example, commits its prison system to the oversight of a superintendent of prisons who has nothing else to do, these three gentlemen in New York are obliged to administer the five city prisons and the penitentiary, in addition to an almshouse and work-house, several hospitals, three or four asylums for the insane and sick, together with one or two institutions for the care of children. The state of New York has not only its superintendent of prisons, but it has also its commissioner of lunacy, and a separate board of trustees for each of its asylums

for the insane. In Brooklyn, also, the commissioners of charities and correction have charge of not only the dependent poor, but of the insane and sick poor, and of the penitentiary. In Chicago, the county commissioners, fifteen in number, have the care of all the charitable institutions, the hospital, the poor-house, and the insane asylum. The jail there, as in the case of Brooklyn and New York, is under the care of the sheriff. With slight variation, therefore, it will be seen that these three great cities have committed to the care of single boards, interests the most diverse. Naturally the results obtained, taken by and large, are in favor of the work done by the state. In the city of New York, the work to be done in all these different directions is so large that a well-defined sentiment has sprung up demanding a better classification. The Charities Reform Committee of the State Charities Aid Association, in an interesting report adopted in February of this year, suggests that the existing department should be divided into three parts, each to be under a separate commission, responsible to the mayor: First, a commissioner for the sick and infirm, controlling the hospitals and almshouses, containing now about 3,200 persons; second, a commissioner for corrections, controlling the city prisons, the penitentiary, and the work-house, containing about 4,600 persons; third, a commissioner for the department of children, controlling the children's and infants' hospitals and the idiot asylum, containing about 800 persons. To this third department would be given the care of the large army of children, almost 15,000 in number, which are supported by the city in private institutions. It will be noticed that not only is this a demand for better classification, but also for more clearly defined responsibility. It is believed that a single commissioner, having absolute care of a given department, together with the responsibility attaching to such care, would produce better results

than any now produced by a board of three commissioners who are jointly responsible for every department. This belief is justified, we think, not alone upon general principles, but by the experience of the state since a superintendent of prisons has been substituted for less responsible control. Mayor Hewitt, in his last message, appears to indorse the general idea involved in this suggestion, though he points out some of the difficulties in the way of acting upon it.

The second reason suggested for the better care given by the states was that of more ample appropriations. Compared with the cities, most of our states are comparatively free from debt. Thus, the state of New York, taking into consideration the sinking fund, is substantially out of debt. The city of New York and the city of Brooklyn, however, are both largely in debt. No doubt the same is true also of the state of Illinois as compared with the city of Chicago. Again, in the state of New York, the city of New York not only meets the expenses of its own charities, but it pays about forty per cent of the cost of those conducted by the state. At least this is the case as far as the insane are concerned. As Mayor Hewitt remarks, "this is neither reasonable nor just," but it naturally has a bearing upon the sums which New York City can appropriate for her own purposes. Again, in the large cities there is probably such a pressure on the part of the improvident and unsuccessful for relief that the authorities believe it to be essential to make their charitable institutions uninviting, in order to discourage applications for admission, and influence the inmates of such institutions to discharge themselves. The bearing of this consideration may be illustrated by what has taken place in the city of New York since the passage of the so-called Children's Law in 1875. By this law it was forbidden to send able-bodied intelligent children, between the ages of three and sixteen years, to a poor-house

or almshouse, and the various magistrates, superintendents, or overseers of the poor, or other authorities, were empowered to provide for such children in families, orphan asylums, or other appropriate institutions, and the board of supervisors were required to take such action as was necessary to carry out the law. The following clauses were also added: "In placing any such child in any such institution it shall be the duty of the officer, justice, or person placing it there, to commit such child to an orphan asylum, charitable or other reformatory institution that is governed or controlled by officers or persons of the same religious faith as the parents of such child, as far as practicable." The wisdom of this law, so far as its principal object is concerned (that is, the entire separation of dependent children from pauper association and their removal from corrupting and degrading influences), cannot be questioned. On the other hand, in operation it has some results which are portentous. At the time when the law went into operation there were 9,363 children in Randall's Island and in private institutions, who cost the city \$757,858 in that year. In 1885 there were on Randall's Island 747 children all diseased, crippled, or mentally defective, costing \$70,000, and besides in private institutions 19,266 children, costing the city \$1,435,759. This was equivalent to a total of 14,234 children, supported each for a whole year, and the total cost to the city was something over \$1,500,000. In the city of Brooklyn, assuming Brooklyn for this purpose to be the same as Kings county, there were, in August, 1875, about 300 children in the nursery, a branch of the almshouse. These were at that time transferred to sectarian institutions, and the number of dependent children at once increased wonderfully. By 1883 the number had grown to 1,492. At the latter date the commissioners of charities and correction, finding the number again in-

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creasing unduly, undertook a thorough inquiry into the antecedents of the children supported, which resulted in the discharge of 265 who were not entitled to the public support. Among these the most flagrant case was that of three children, who had been maintained at the expense of the county for more than five years, though they owned \$2,100, of which their mother drew the interest while she also kept a shop in Jersey City. Besides this class of cases, 390 were discharged against 476 committed during the year ending August 1, 1884. On August 1, 1885, the number had been still further reduced by the same process to 1,231. It is an interesting commentary upon the way in which the appropriation for this purpose was made, that, at one of the meetings of the board of estimate, it transpired that neither the charity commissioners nor the board of supervisors prepared the statement of the amount needed. The figure was guessed at by the clerk of the board of estimate, who took as his starting point the amount appropriated the year before, adding \$5,000 or \$10,000 to it as a matter of course for the probable increase of numbers.

But that which was done in Kings county has not been done in New York, because while there are several authorities who may commit children to these various institutions, there are none in New York who feel it a duty to see that they are discharged. No doubt the same process, pursued with equal efficiency in New York, would produce corresponding results there, but the department to whom the duty would naturally fall is already overfull of pressing duties of many sorts. This is only one of many evils resulting from this state of things. The consequence is that in New York the inflow of children into private institutions is continuous, while the outflow is checked. Consequently the city of New York, with only double the population of Brooklyn, is paying for more than 14,000

children in private institutions, while Brooklyn is paying for about 1,200. In some way, and that shortly, this situation ought to be brought to an end. Nothing can be worse for the children than to be crowded in such numbers into large institutions, and nothing can be more unjust to the tax-payers of New York than to be obliged to assume the permanent care of such armies of children, without the possibility of relief in any case except as the management of each institution sees fit to grant. The amount contributed by New York for the support of such children is two dollars a week, and the sum has proven sufficient not only to pay all expenses of support, but to provide large sums towards the erection of new buildings every few years.

There is, therefore, much reason in the suggestion which comes from Illinois, that there is great temptation in the case of municipal institutions for relief to make them so far unattractive as to lead the inmates to discharge themselves. Such institutions in a great city are upon so large a scale that, at the best, the cost is very great, so that the authorities make the utmost possible effort to reduce it to a minimum, sometimes at the expense of the unfortunates who are entitled in the name of humanity to better treatment than they receive.

Under this head it ought to be noted that one of the charges made against state management of such institutions is that of excessive expense, not so much perhaps in the actual cost of care-taking as in the character of the outlay for buildings. The experience of New York state with reference to the care of the insane is instructive upon this point. When the act establishing the Willard Asylum was passed, it was declared to be the policy of the state that the state itself should take care of all the insane within its borders. The expensiveness of the undertaking quickly led to its partial abandonment. It was impossible for the legisla-

ture to appreciate the increasing numbers demanding care in the large centres of population. Consequently they failed to provide for them. As a result of this, the original act has been amended many times, always by exempting this county or that from its operations. As a consequence many of the counties of the state have charge of their own insane. New York and Brooklyn of course have. This change of policy very likely has resulted in more ample accommodations than would have been furnished in so short a time by the state itself. Meanwhile the question of expense, though shifted to the locality which knows the need, has proven itself one of the utmost difficulty. In Kings county, which is substantially Brooklyn, the insane asylum has been frightfully overcrowded for many years. It has furnished the ground for more than one indictment by the grand jury on account of its condition, springing entirely from this feature. At this time Kings county is engaged in developing a county farm towards the east end of Long Island, in Suffolk county. It speaks well for the disposition of the people to give to these unfortunates the best of care within their power, that they were willing to embark upon the development of a large farm at a distance, instead of multiplying great buildings upon necessarily limited grounds in the immediate neighborhood of the city. New York is just entering upon a similar experiment.

The endeavor to develop the Kings county farm at St. Johnland, which is to be carried on in the main upon the cottage system, has illustrated the third ground of difficulty with the conduct of such institutions by the locality. State institutions, it is urged, are more frequently conducted by independent commissions instead of by committees of county boards. This new farm at St. Johnland, when it is completed, will be under the care of the commissioners of charities and correction, and the act of authorizing its establish-

ment devolved upon them the duty of preparing plans for its development. Unfortunately, the duty of carrying these plans into execution was left with the supervisors of the county, and this divided authority has produced nothing but harm from the beginning. The work has been costly beyond excuse, the delays have been irritating and distressing, and when a reason is sought, the commissioners blame the supervisors and the supervisors hurl back the charge. In Cook county, Ill., all of the separate institutions are under the care of the county commissioners, fifteen in number, who conduct the different institutions through committees for each charity, for the hospital, for the poor and insane, and for out-door relief. Here again, therefore, we come across a condition of things greatly to the advantage of state management. In such cases each institution is committed to the care of a board of trustees who have no other duty. They go to the legislature for such appropriation as they need, and any work is carried into execution without interference from the legislative body which makes the appropriations. On the other hand, the institution is also free from the feeblest and most inefficient of all kinds of administration, government by committee. The effect of this method is to lodge the real power with the committee who feel little responsibility, while the larger body kindly accepts the responsibility for whatever the committee may do. It is certainly one of the things to be sought in the administration of all such institutions by the locality that a situation be created as far as possible which will coincide, in these respects, with that existing as to state institutions.

The last reason suggested as the cause of the better results achieved by the state is in a certain sense the most far-reaching of all, the appointment of a better class of men, as a rule, and their greater freedom from political influences of the baser sort. When we have reached this point



we have put our finger upon the difficulty, at once the most fruitful of harm in municipal institutions, and the most difficult of remedy. In the city of Brooklyn there is an institution known as the Truant Home. The superintendent and other officers in this institution are appointed by a vote of the common council, without nomination from the mayor. Among the officials to be appointed is the farmer, and at one time when the appointment had been made, the farmer turned out to be a hatter. He had supposed himself entirely equal to the duties of drawing the salary, and this he presumed would be the limit of what he had to do. When he discovered that the duties of the farmer included taking care of a cow and the raising of vegetables, he sent in his resignation without delay. In this connection it transpired that all places in the gift of the common council were filled in the following way. The members of the board, comprising the majority, held a caucus, and by mutual agreement or by lot parceled out the places among the different members of the majority. When the farmer resigned, the individual alderman to whom the appointment was held to belong, I ask you to notice the word, selected another friend, this time one not to be daunted by the idea of taking care of a cow, and upon his nomination this friend was immediately confirmed by the board of aldermen.

I apprehend that this illustrates the fatal defect of the spoils system. The places to be filled are held to be the personal property of the appointing power. The only exceptions occur when the appointing power itself belongs to somebody else. Where the management of an institution is lodged with a board of more than one member, if the board is harmonious, the practice is that the patronage is shared in equal proportions, turn and turn alike. If the board is not harmonious, the majority take it all and divide it among themselves. This, more than any-

thing else, accounts for the frequency of inharmonious boards. In any case the public interest suffers. It is certain that, as a rule, the men selected by the government of the state for the administration of such institutions are of a higher type than those to whom municipal institutions of the same kind are usually committed. They are not only apt to be men of wider reputation and experience, but they also are more free from the continuous pressure of a large population upon them. Most of the state institutions are in small places. The municipal institutions of a great city are in the midst of a thronging population, and under the operation of the spoils system, the places in them are as legitimate citadels for capture as any other places which carry salary. It has been stated that much improvement has been effected by the present Department of Charities and Correction in the city of New York in the charitable institutions of that city. It is a notable fact that in these institutions, by the action of the mayor, civil-service reform methods have been adopted in the appointment of subordinates for several years. They have presented difficulties of their own, undoubtedly, in the administration of the institutions, but the net result has been advantageous. These methods, where they do nothing else, very greatly relieve the pressure for appointment upon officials. It is to be noted that, in the correctional part of their care, the commissioners have encountered public criticism by reason of some of their appointments to an extent not to be paralleled at all on the other side of their work. It is also significant that the average salaries paid in the criminal branch run higher than those paid in the other. These two circumstances suggest that political influence is more powerful in this side of the department than in the other. It should be noted, however, that the employees do not necessarily receive any larger remuneration for themselves. Large political salaries usually mean large

political assessments. An official in receipt of a large salary once told me that all he was able to retain, after paying his party assessments and meeting the inevitable demands upon him to buy tickets and the like, was one-third of his nominal salary.

It should be noted, that in this comparison between the management of similar institutions by states, the contrast is really between management by counties and management by states, because both in New York and in Illinois the political unit has charge of the dependent classes in the county. It happens, however, that the city of New York and the county of New York are the same; while Brooklyn and Chicago, respectively, form so large a proportion, and in taxable contributions, as to be entirely the dominating element. There is, however, a further loss of responsibility and control, through the substitution of the county governments for the city governments, in these two cases. Whatever may be said of the administration of large cities, the government of such cities probably is better than the county government in the counties in which large cities are located, for in these governments all the elements of weakness which affect the city enter, while the restricting influence of recognized responsibility is largely lost. Thus, from Chicago, it is reported that the city government proper has nothing to do with the public charities, and its correctional departments are markedly superior to those of the county. The contrast between the city house of correction and the county jail, the former being strictly out of, and the latter strictly in, politics, is a very strong one. The house of correction and the city health department are two very striking instances of admirable management and long tenure of office of the managers. In New York and in Brooklyn, where the control of such institutions has been lodged with a separate board, so that in their current care this board is independent of the county gov-

ernment, great improvements have been wrought over the system previously existing. In Brooklyn the control of such matters formerly was in the hands of the commissioners of charities, who were elected by the people. These officers, by a monstrous abuse of out-door relief, succeeded repeatedly in re-electing themselves despite the utmost effort of the people to turn them out. At length the conduct of the charitable institutions became so grave a scandal, and so great a blot upon the fair fame of the county, that resort was had to the legislature for an entire change of system. At present the commissioners of charities and correction are appointed by the supervisor-at-large, who is elected by the people of the entire county. Thus far, this system has given fairly satisfactory results. Certainly the results mark a vast improvement upon previous conditions.

This brief survey has at least made clear some of the difficulties attaching to the municipal or county management of charitable and correctional institutions. The great vice of all municipal expenditure is that it is under control, for the most part, of politicians of the baser sort, who, in all they do, have an eye to the effect of their action in advancing their political fortunes and those of their personal and political friends. It cannot be claimed for our state officials that they are exempt from similar motives, but they naturally take a broader view of the situation, and the influences which operate directly in the city affect them more indirectly and remotely, so that they feel more free to exercise an independent judgment. What is needed is a higher grade of officials in municipal, charitable and correctional institutions; a larger degree of personal and political independence in the discharge of their duties; a more fixed tenure of office, and greater discrimination in the reception and discharge of inmates.

The practical question is in what way

can these ends be reached, or sought, under the conditions actually existing in our cities. The question we have been considering reveals simply specific aspects of the one great problem of good city government. There are two views of the suffrage sometimes taken in this country, both of which in their extreme statement work much harm. It is not unusual, in some quarters, to find a sentiment which absolutely distrusts universal suffrage. It attributes all our difficulties to that factor, and practically gives up in advance, as hopeless, the struggle to produce better results under existing conditions. This problem must be approached in quite a different spirit. We must believe that improvement can be wrought in regard to the matters we have been considering, even under existing conditions, and we must set ourselves to work to find out how. In this connection it may be well to advert to another view concerning universal suffrage which perhaps does scarcely less harm. Many people believe that in a popular government, such as ours, whatever the people do is probably the best thing possible because the people do it. This hopeful faith in the people is of utmost value, but side by side with such a faith in the purpose of people to produce good results, should be found with equal intensity this other conviction, that popular government, no less than other forms of government, is to be tested by its results. By consequence, when the results are unsatisfactory, it is as incumbent upon a people who manage their affairs by universal suffrage, as it is upon any other, to strike for better things. The

first step, therefore, towards bringing about better things is to make clear the existing evils. An evil once recognized is already partly cured in communities such as ours. In the way of definite suggestion, it is not easy to say much of general application. It may indeed be said, with entire safety, that the more nearly municipal institutions can be assimilated to the conditions which prevail for state institutions, the better probably will be the results obtained. The ends to be sought are clearly to be gathered from a resumé of the matters we have been considering. There is needed, first, a better classification of the inmates in municipal institutions; second, buildings in sufficient number and size to accommodate properly all who are a charge upon the city. These ends will be reached, probably, in precise proportion to the independence of the control exerted over these institutions by their managing bodies, and in proportion to the character of the men intrusted with this care and their freedom from political influence. It has been suggested that without going to the extreme of advocating state management, state supervision of such institutions by commissioners appointed by the governor might be of advantage. It is impossible for this committee even to suggest the methods to be adopted in any locality, but they do believe that any supervision which tends to acquaint the people with the actual condition of things and which is constantly at work endeavoring to educate them to a higher ideal of care and responsibility would accomplish a good result.

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God provides the good things of the world to serve the needs of nature, by the labors of the ploughman, the skill and pains of the artisan and the dangers and traffic of the merchant. . . . The idle person is like one that is dead, unconcerned in the changes and necessities of the world; and he only lives to spend his time and eat the fruits of the earth; like a vermin or a wolf, when their time comes they die and perish and in the meantime do no good.—*Jeremy Taylor*.

## A SOLDIER-EVANGELIST.

BY FREDERIC WOODROW.

WE have in sight a package of letters. Old, faded, limp in leaf, and ragged in edge. Here and there a wrinkle left, where some unbidden tear had spread its salt, and dried, and an occasional stain, with faded carmine about its edges—once a blood drop, filtered through torn lungs, and dying lips.

The writing is faint, indistinct and irregular. It is the work of a blunt pencil and a palsied hand; the whole package but a bundle of paper rag, creases, and spots, and yet withal, it is to us a sacred and unsalable heritage.

The subject-matter of no historical, literary, or commercial value, though methinks, as a record of spiritual experience and exaltation, it has the associations and the high significances not often found on the parchments of archives, or the perfumed diaries of kings. There are no stair-ways to the stars in Vanity Fair. The seals of a Cæsar and a Bolingbroke go to the ash-pan, but the letters of a Paul, and the hymns of a Wesley, are horizoned in the eternities.

The writer of these torn and fragmentary letters was a poor man, in a social sense insignificant, and, in a bodily sense, exhausted, broken, and dying. His surroundings were rough and lowly: a pawnshop across the street, a poor-house in the next block, and a daily procession of sailors, tramps, and unwashed pedestrians, seen from its window, and yet we know of no temple or shrine, outside of which we would leave our shoes in reverence so befitting, as at the door-way of this self-same garret, on Brownlow Hill, Liverpool.

Here, on a straw pallet, and under a Scotch shawl, Charles Bissett, the soldier-evangelist, suffered, glorified, and died,

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closing a short but exalted life, in the nobleness of patience and hope.

This Charles Bissett was one of the first-fruits of a special form of Christian activities that were centralized in the evangelization of camps and garrisons.

A certain man went down to the huts and tents of Aldershott, a plain, unofficial messenger of heaven, in thick shoes and homespun clothes, and set himself to the very unfashionable duty of preaching to soldiers. Charles Bissett, a drummer in the thirteenth, was by this unordained Boanerges "persuaded to be a Christian." A sensitive and modest lad, quiet and unobtrusive, but on his own confessing rapidly taking color from his camp environments of vice. His introduction to a life that was a practical contradiction to his surroundings, and a rebuke to his godless comrades, had its usual attendants of ridicule, ill-treatment, and positive persecution. It was an ordeal, of which no man unacquainted with barrack life can form even an approximate idea. With some knowledge of this matter, we have long ceased to wonder that some of the highest types of manly and robust godliness in the British Empire have come through the school of the camp and the barrack. Hard knocks, rubs and struggles develop the athlete, and shape the gladiators, and in Christian manhood effeminacy may come from the parlor and the cloister, but it is no outcome of soldier sainthood. Charles Bissett waxed courageous and aggressive in this stern discipline, and having dared broad-shouldered, lion-faced dragoons felt no fear in taking his Bible under his arm, and in the market place, the city slum, and the dens of crime, boldly preaching Christ. We see him now, in his blue jacket and his

drummer's cap, in tumult and insult, mud, stones, and scorn, standing alone, without even the helpful sympathy of church or friends, proclaiming the verities of judgment and salvation, and going back to his barracks to pray in a stable, or a sentry-box, or to celebrate the Lord's Supper with three other soldier disciples in the body of an old cab, when the rest of the command were in bed or the guard-house. To detail the heroisms and hardships of this drummer-evangelist would be a delightful task, if time and space allowed—if only to profile a noble figure, and illustrate the man-making qualities of the grand old faith.

Charles Bissett continued his evangel till his lungs gave way under the stress of overwork, and he was by the military authorities consigned to the streets, with a pension of eighteen cents a day, for twelve months.

His mother was a widow; his pay, and some hard rubbing at the wash-tub, had been her support for some years. He had loved that old Scotch face truly and deeply, and with a beautiful and tender devotedness. He had paid for her porridge, and bought her shoes, and kept the wolf of poverty from the door-way on Brownlow Hill;—now the future was pauperism, sickness, and a parish coffin.

In this bundle of letters, some of them written at that crisis, there is no fear expressed as to the future. Divine Fatherhood was a reality with Charles Bissett, and the darker the night, the brighter the star. His faith had its reward. He recovered somewhat of his old vigor, and was invited to Dumfries and Irvine to do the work of an evangelist. He subsequently visited York, Norwich, and Cromer, in all of which fields of labor the spirit of consecration gave him a liberty and power that made his services a series of beatitudes. We have shared his humble meal, witnessed his tears, and heard his songs, amongst the broad-shouldered sea-dogs of the eastern coast, and

the pallid artisan of the factories, and have washed our hands of the dirt of the workshop, and left the glue-pot, and the bench, to keep him company on the Jericho road, looking for such moral outcasts as were left by the "Levite" and the "Pharisee," who "passed by on the other side,"—a wholesome experience, and a translation of the Pauline enigma of "the weak things of this world . . . confounding the mighty." Without education or prestige, and with no gift of oratory, the simple force of faith and consecration made him a power. He was luminous with an indwelling light, not bestowable by intellect or the schools.

His frail body succumbed to disease and exhaustion, and he went back to the straw pallet, and the Scotch shawl, to finish his course. He was now a pensioner of Providence. He was not the owner of a penny loaf, or a solitary potato; and as a chapter in the development of our personal faith in a particular Providence, be it said, he never wanted for a friend, or a meal. The ravens fed the prophet. Most of this package of letters was written on that straw pallet, and some when his bleeding lungs stained the crumpled paper. He had evolutionized triumph out of submissiveness—a degree of Christian experience attainable, it is true, where "Patience has its perfect work," but certainly not understandable, to such as know not the preliminary process—the broken grape, the wine, the bruised olive, the oil.

He committed some autobiographical notes to our care, the proceeds to help his mother, the truth to aid the work of God. Through these notes Charles Bissett yet speaks in the camps of the Empire, and is heard by the Khyber Pass, and from the fords of the Indus to the fort of Calcutta.

He died in peace, honored and beloved, as his grave-stone testifies in the Mersey uplands, and we commend his example to such as endure persecution and

eat the crusts of poverty. No humbleness however poor, but may be useful and of station can prohibit noble and unselfish happy, "as having nothing, and yet possessing all things."

### THE HISTORY OF A THORNY PATH: A MISTAKE.

"Marry one of your own race, your own tongue, your own faith, and whose ancestors knew your ancestors."

"What do you see, mamma? Are you looking—or thinking?"

The voice came from a hammock swung on a spacious veranda of a cottage; in the hammock lay a young girl of perhaps fifteen summers. Beside her, seated in a large rocking-chair, was a lady with a thoughtful face, and eyes which, when they looked at you, seemed to be seeing something else.

The outlook from this summer home was one that any eye might love to gaze on, and hers had been directed across the bay, which nature had environed with bluffs, banks, and foliage, of singular beauty.

"I am doing both," replied the lady, "looking, and—thinking."

"Looking at what?" said the voice from the hammock, and a little foot pressed on the floor of the veranda to stay the swinging, a well-formed head appeared and eyes of a different hue from her mother's, but with the same expression, looked also across the bay.

"What do you see?" she asked in an interested tone.

"A history."

"A history!" she repeated in a surprised voice, "what, a book?"

"No; yes;—an unwritten book."

"A printed one?"

"Yes; printed on memory."

"A history printed on memory! whose memory, mamma, yours?"

"Yes; on mine, now."

"Is it interesting?"

"To me, very."

"If so, I would like to have it printed on *my* memory;" and she settled back in the hammock and commenced the gentle motion to and fro.

"Gladly will I tell it to you; but let me preface it by asking what has made more attractive the rambling in these beautiful woods and the straying along these sandy shores and sailing day after day on the cold, clear waters of these blue bays and lakes of the northwest?"

"Oh! the legends connected with the places, the romances and the battles of the Indians who possessed all this land long ago; these form a halo which makes every spot more interesting; but what have the legends to do with the history?"

"Nothing; my history savors a little of one, that is all."

"Do tell it to me; I will listen attentively."

"Thirty years ago these woods and this clear water echoed only the voices of the red men, the notes of the birds, and the various cries of the beasts that roamed at will among the trees and along the shores. Across the bay where I have been looking stood the lodge of an Indian chief. Among his children was a son, who, in the little intercourse he had had with the whites, felt their superiority keenly. When told it was due mainly to the advantages of an education, he longed to become their equal.

After some years of earnest desire and disappointed hopes, a way was opened whereby he could obtain his dearest wish. He bade adieu to friends and companions and went far to the southeastern part of this state, where he entered school. He began this new mode of life with a deter-



mination to succeed, he wasted no time in idleness or pleasure, but calmly and seriously applied himself to his tasks. Day by day he felt that he was no longer young, and the fear would intrude itself upon him, that perhaps—perhaps—he had come too late.

"A short time before his advent at the school a young lady had crossed the sea, and fortune, or fate, had landed her in the same place, and sent her to the same school. She did not like that little western town, with its unsubstantial air, its hasty-built houses, so unlike the solid walls and tile roofs of her English home. Here was no grand cathedral with its vaulted dome, pictured windows, and sounding bell filling the air with music; no monumental cross erected by the great King Edward the First, to mark the spot where the body of his dear queen rested over night on its journey to the tomb. How often she had looked on that beautiful cross; how often had she listened to tales of crusader or monk, tournament or battlefield, connected with it by links of history. She was far from all these now and she found naught in that little town to delight the romantic side of her nature, save a narrow stream that meandered among the straggling foliage left to nature's caprices. Near its banks she often wandered, recalling the joys of her native land.

"A stranger in a strange land, she was naturally attracted by all that was new to her, and when this son of a dusky race was introduced into the school, her sensations cannot well be described. "An American" they told her; she looked at him half in fear, half in wonder; a son of a prince so they said; but a man with such a name—Grey Eagle. She remembered the flight of birds around her childhood's home, but what connection had that serious face with the swift wings of a bird? She marveled, for she had not learned how nature's lore supplies the red man with his names. Invariably

when the name was spoken she found herself looking in the direction of the person addressed, and each time she became more attracted to it. Whether it was the strange and foreign interest she had in him, or whether it was the clear blue eyes, the golden hair, and timid manner, that attracted him, Grey Eagle found time, notwithstanding his ardent pursuit of knowledge, to observe continually this child of the world across the sea. The manners of this chief of a savage race were gentle and respectful, his earnestness, studiousness and unobtrusiveness gained for him the consideration of all; but gradually this English girl knew that she was more interested in his progress than her own. She had made his acquaintance, listened to the tale of his people provoking the Great Spirit, and, in consequence, suffering so much tribulation, she had heard interesting legends of his race, she had learned the meaning of the beautiful Indian names, and while she dare not confess it, she found his low voice as sweet to her ear as the music of the robins, that floated in through the windows of her English home. He looked upon her almost in adoration; he had not been taught to reverence woman, but this fair face with eyes like the sky and framed in gold was more than a woman to him, she seemed like a beautiful dream that perhaps would vanish at any moment. Each morning he would ask himself, Will it appear to me to-day? and he wondered if, in the happy hunting-grounds, he would be near this vision always. Fate did not intend him to wait so long; the face was to be his guiding star through life.

"And so it happened one day the parents and friends of Lizzie Huntly were filled with grief and indignation when they knew to a certainty that their daughter and relative had married an Indian."

"Oh, how could she!" exclaimed the voice in the hammock.

"Oh, how could she!" said the little

world who knew her," repeated the lady. "Could their school-days have lasted, her life would not have been fraught with so much sadness, but that was not to be.

"With a wife to provide for, Grey Eagle must go to his home. So he brought her to the lodge in yonder woods, across the harbor, where we see the trees beside the bay, and introduced her to his people and her future abode.

"She came in the summer, when these forests were arrayed in their richest greens and resounded with the songs of the birds, when the warm skies and green banks reflected in infinite variety the rainbow colors on these still, clear waters, and the wind played gently with the waves upon the sand. But the gloomy autumn changed all this; as winter drew near, the leaves sought refuge from the winds on the ground, the ripples became angry surf, stillness reigned, for all life had sought shelter from the storms. Now did Lizzie Huntly comprehend fully the step she had taken. In the summer lodge so bare of comforts, with not even the necessities of civilized life, surrounded by people speaking a language she did not understand, isolated from those she had known before, illy fitted to perform the duties required of her, the burden of life became too heavy, and in one dusky chill twilight a form disappeared from that point of land which you see projecting into the water near the head of the bay."

"And she died." came from the hammock; "how sad!"

"No; death cares not for gifts, he prefers to claim his own. The plunge was heard from the neighboring shore, and,

swift as a bird, a canoe glided to the spot and the wife of Grey Eagle began winding once more the thread of life. The seam she was to sew with it was a weary one; with few pleasures and but scanty comforts to break its monotony, but a constant and heavy burden day by day. Many a sigh was heaved over it, and many a tear dropped upon it. Her life was dreary, but there were those around her living a still more dreary one.

"When isolation became too burdensome she extended her thoughts and her hands to her husband's people, and by example and precept led them to a more civilized life. To-day we find their children climbing the heights to the school-house on the bluff, where side by side with the white race they are learning how to employ their time in a useful manner."

"Where is Lizzie Huntly now, mamma?" questions the young lady.

"Behind those tall white birches directly across the bay, my dear, in a straggling cottage, the original lodge with several additions, you will find a woman prematurely old, with traces of youthful beauty, and suggestions of gentle manners; her husband, old and feeble, and her children, whose English blood protests in indignation at the habitual neglect shown them on account of their dusky skins. This is the history I was looking at, the history of a life commenced by the marriage service in the Episcopal church of a little town in Indiana, more than twenty years ago."

"Is it true, mamma?"

"All true—my dear—all true."

R. L. L.

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By no means run in debt; take thine own measure.

Who cannot live on twenty pound a year,

Cannot on forty; he's a man of pleasure,

A kind of thing that's for itself too dear.

—George Herbert.

## HOW PEOPLE LIVE: A PARABLE.

BY WILLIAM SCHUYLER.

It was after midnight. She was sitting on the balcony which opened out from her bedroom, and commanded a beautiful view of the sea. Her cottage at Newport was noted not only for its costliness and style, but also for its exceptional position on the cliffs. She was enormously rich, and her own mistress; for being an only child, she now, after the death of her father—one of those ultra-millionaires of whom our country is so proud—lived alone. Well, not quite alone, as a poor relation, a widow, dwelt with her; for, in society, appearances must be considered first of all. However, this well-trained *chaperone* understood her interests perfectly, never interfering in anything, so that the young heiress was practically untrammelled, free to enjoy all the pleasures that her great wealth could give her.

"And how she must have enjoyed herself!" exclaim some of my readers, who, not having wealth, must fain content themselves with longing and envy. "If we were in her place, we should live a perfectly blissful life."

And yet, I am sorry to say, her happiness was far from perfect. She was rich, well educated, witty, beautiful, popular, in perfect health, and unhampered by any family cares, for, although nearly thirty years old, she was as yet unmarried;—still, she had not learned that it is not one's possessions but the use one makes of them that creates happiness. In truth there were very many things to make her unhappy. To begin with, the days were much too long, and one who does not have to work gets so very, very tired in trying to discover interesting ways of filling the bottomless void of unemployed time, especially when one has been "out

in society" for nine brilliant and successful seasons. And then, besides, there were so many things, which "one not in our set" could never understand, but which, like the crumpled rose-leaf in the Sybarite's bed, makes contentment impossible. And this night, too, she had been especially tormented—so much so, that life now seemed hardly worth living. She had given a grand dinner to some of the "swellest people in the Cottage set." Every delicacy that money could buy, or the skill of her *chef de cuisine* could prepare, had made up the *menu*, served upon a table, whose floral decorations had cost hundreds of dollars. The costliest wines from the rarest vintages of France and Germany had flowed as freely as water; while by the side of each plate had been placed a souvenir made of pure gold. But the greatest attraction of all that she had put before her guests, had been a genuine British Earl, who owned enormous estates in England, Scotland and Ireland, besides thousands of acres in Colorado and Montana; and who, true to the code of manners of the English aristocracy, did not deign to open his noble mouth to speak more than a dozen times in the course of the evening, and then only to make some disparaging remark about this "blarsted Democratic country," which, however, had been highly applauded by the other guests, who belonged to the select and powerful aristocracy of our great metropolis.

So far then, everything had been perfect; but—here was the crumpled rose-leaf—one of her guests had disappointed her at the last moment, and, to fill the vacant place, she had been obliged to ask a young clergyman, who had been lately appointed as assistant to her own beloved

and highly salaried pastor. Now, this young man *was young*—horribly young. To be sure, he was of a most excellent family, yet he seemed to have no conception of what constitutes good manners; for, what must he do when the Earl had made a passing remark about, "the necessity of keeping down the turbulent and revolutionary lower classes by a liberal use of powder and lead," but take up the cause of these "dirty and shiftless people," and, then and there, begin and insist upon continuing a discussion upon this very uncomfortable theme. And, worse than all, he appeared to be tainted with the dreadful new-fangled theories of Count Tolstoi and had made a most outrageous attack upon what he called "land-lordism," and, without the slightest respect for the exalted rank of the Earl, or the great wealth and high position of the other landed proprietors present—for not one of the families there represented had soiled their hands with work for at least two generations—he had maintained that luxury and idleness were incompatible with true Christianity! And he had gone on adding insult to injury, for not one of those present had been able to answer his plausible sophistry. But she *knew* it must be all wrong, and, anyhow, it had been "just too horrid for anything!" A serious discussion at a dinner! Why, it was the "very worst form!" She had seen plainly how much the Earl had been annoyed. And so the dinner, in spite of all her elaborate preparations, had ended in a flat failure!

Now, after it was all over, she sat upon the balcony overlooking the wide stretch of moonlit sea; and, while the cool salt breeze fanned her beautiful face, and played with her loosened hair, she was utterly unable to appreciate the wondrous loveliness of God's world, because one of his ministers had dared to speak plainly of what he believed to be God's Word!

As she gazed over the waters to the sil-

very line of the distant horizon, something that looked like a little cloud rose out of the sea, and floated toward the land. It did not rise into the sky, but appeared to skim over the tips of the waves. When it had come quite near, it seemed to be more distinct than a cloud, it seemed to take a shape like that of a gigantic human figure. It floated up from the cliff, and hovered over the very balcony on which she sat, trembling with fear and apprehension, but held fast to her place as by some superior power. She could now see the face of the Thing in the ghastly moonlight; the features were human, but indistinct, and always changing—sometimes manly, sometimes feminine, often child-like, but always pinched and wan, and so pitiable. As she watched the ever varying countenance, her terror passed away, and a deep compassion filled her heart; because, with all her wealth, the beautiful heiress was a most tender-hearted and sympathetic soul. Finally, she found words to ask the Thing what it was.

"I am the Ghost of the Misery and Crime which you have caused," it replied in a monotonous tone.

"The misery and crime that *I* have caused?" cried the heiress. "I never have injured any one in all my life!"

"Intentionally—no. But, in spite of your kind and tender nature, you are the source of crime and wretchedness to many, many fellow human beings—for you are very rich."

"Can I help that?" replied the woman. Her courage had returned, for there was nothing threatening in the face she saw or the voice she heard. "If I have money, do I not do good by spending it freely? Do I not furnish the means of subsistence to people who would otherwise be without it?"

"Come and see!"

The Thing seemed to enfold her, and then rise swiftly with her into the air. For a few dizzy moments she was whirl-

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ed through space, and then she felt that they were descending rapidly. As they again came near the earth, the atmosphere grew warmer and warmer—it fairly steamed. Hot, stifling exhalations arose from below, and then, looking down, she saw that she was just above the tenement district of New York City. And the heat of the pitiless sun, which had poured all day into this reeking quarter, was now re-ascending and polluting the night air with the odor of the refuse of sweltering humanity. The Thing which carried her descended into one of the narrowest streets, where the walls of the towering buildings, like reverberating furnaces, were still vibrating with the waves of heat, and entered a narrow, low-ceiled room on the second floor. In this room light and air were luxuries to its inmates, two sewing girls, who still, though it was long after midnight, were hard at work. The lady noticed that she as well as her companion were invisible, for, though they stood close by the girls, their presence was unnoticed.

Not a word was being spoken; only the grinding hum of the sewing-machines went on without intermission. A smoky kerosene lamp lighted them at their toil, filling the chamber with its sickening fumes, and rendering the air still more hot and close. The window was wide open—the sash even being taken out to allow as much ventilation as possible—and the women were plainly visible to the dwellers in the houses across the narrow street; yet, almost fainting from the heat, they had been obliged to remove nearly all their garments, and, with hardly any covering to their nakedness, they worked on, while their eyes grew red and bleared, and their heads ached as if they would split.

In the midst of this squalor, the heaped-up skirt of a delicious India mull dress looked like a drift of pure snow. It was a marvel of the latest style, an intricate combination of lace, tuckings, insertions,

and dainty embroidery. It seemed impossible that from such a hideous cell should issue such a perfect thing of beauty.

As the heiress watched the sewing girls, she felt herself growing sick and faint.

"Take me away quickly!" she begged the Thing. "I cannot breathe."

"Why should *you* wish to leave? That dress is for you, and those women will work all night, because it *must* be sent off on the morning train, since you have ordered it for this evening without fail. This is some of the misery you cause."

"But *I* knew nothing of this! I do not want women to do *this* for me!"

"Yet you always get your dresses, when not from Worth, from Madame S.; because, 'while her work is so stylish, her charges are quite reasonable.' This is why her charges are 'reasonable' in spite of her competitors and the enormous rent she has to pay—she hires these women for from three to four dollars a week each."

"And they live on *that*?"

"You see how they live. But this is not all. Come!"

They ascended to the top of the building. Here with difficulty could they find a standing place, for almost every spot on the roof, even the chimneys, was occupied by sweating, malodorous human beings, endeavoring to gain a little fitful sleep. From the narrow court back of the building arose the sickening stench of the neglected outhouses and half-choked sewers, mingled with the odor of stale beer and the sound of curses and blows from the saloon in the basement, where a fight was evidently in progress. The cries of ailing infants, the moans of the sick and suffering, and the hard, stertorous breathing of exhausted men and women blended in a sustained and dolorous hymn to the great Mammon, upon whose steaming altar these defaced images of God were the appropriate sacrifice.

Near where the heiress stood, a woman slept, her back against a chimney, and in her lap a babe with a pinched face and skeleton-like hands and feet. Something about the child attracted the attention of the heiress, and she stooped to look at it more closely. She started back with a look of horror in her beautiful face; it was gasping its last—dying because of the heat, and insufficient and unhealthy food, while the overworked and outworn mother slept on, unconscious of her loss—or, was it loss?

Above them, on the chimney, sat two young men, singing ribald and obscene songs, while an admiring audience of boys and girls absorbed, with the filthy air which destroyed their bodies, the still filthier thoughts which would most surely destroy their souls. And some of these boys and girls stole away to the empty but stifling rooms down-stairs; and the Thing with his fair companion followed them; and what they saw there, I cannot relate; but the beautiful woman cried out in her agony:

"Torment me no longer! I am not. I can not, I could not be the cause of *this*!"

"This tenement is yours. One week's rent of the dens within it equals the cost of the dinner you gave to-night. Just so much suffering and sin went to pay for the entertainment of an Earl."

"But I never saw this place before—"

"No, that is true. Your beautiful life has never brought you into such places. Yet you employ Messrs. X. and Y. to manage your real estate, because they make such prompt returns, and spend so little for unnecessary repairs. Two families were turned out of this house to-day as they could not pay the exorbitant price demanded for the kennels they had occupied. You *alone* do not cause all this evil; but you are one of those who help to cause it. In order that one person like you may live without work, and therefore be bored almost to death, it is necessary that hundreds such as these should grovel

in poverty and toil from the cradle to the grave. And when, in their agony, they would strive to assert their common humanity, you would have them 'kept down by a liberal use of powder and lead.'"

"No, no, I did not say *that*! It was his lordship. Truly, I do all that I can to prevent this. I give liberally to all the charities which ask me for aid. I have never even turned a beggar away from my door, but have always sent him to the Charity Society, to which I am one of the largest subscribers. I cannot bear to see anybody suffer!"

"And so you, after wringing a large part of these people's hard-won wages from their pallid hands, give back an infinitesimal portion of it as alms to those who fail in the endless struggle. And even *them* you do not reach personally—as 'you cannot bear to see any one suffer'—so you turn them over to a society, of whose management, good or bad, you are absolutely ignorant. It is not charity, it is justice, that these people want. If they do not receive it soon, they will take it themselves—but, woe unto such as you, if that day ever comes!"

"But what can I do?"

"Follow the teaching of Jesus, the Carpenter of Nazareth, of whom it was said that, 'the common people heard him gladly.' Follow Him, and Him alone—follow Him truly—believing that He meant every word He said, just as He said it, and not as world-loving nominal Christians have interpreted it. Then, and then only, will you find peace and happiness. His words have been familiar to you from childhood; you have learned them by rote, but you have never thought of their *real* meaning. Remember that He said, 'You cannot serve God and Mammon,' and that 'It is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of Heaven.' And, if you follow Him not, the wretchedness which is already invading your life will soon hold

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you fast. You will never know the best thing in life. That crown of womanhood—the perfect love which a true wife gives and receives—will never be for you. Of all those who have wooed you, *have you believed one?* Have you not suspected every one of designs upon your money? As it has been, so shall it be. The passing years will only rivet your chains still more firmly. And, married or unmarried, you shall die unloving and unloved. In this blind, heathen struggle for existence, those at the top suffer as much as those at the bottom. As long as you live in accord with the system which has produced you and your like on the one hand, and this mass of humiliated and wronged humanity on the other, you can no more prevent your hunger of soul in your wealth than they can prevent their bodily hunger in their poverty. The path lies plainly before you, and on your own head rests the responsibility of your choice."

The woman did not answer; but seemed wrapped in deep thought, as if debating with herself. Then the Thing spoke again:

"But there is much more for you to see. This tenement is one of the better kind. Nearly all of its inmates are hard-working people. Let me show you the place where those who are evicted from

this house finally find a refuge—the dens of beggars and prostitutes and thieves—compared to which this place is as heaven. Come!"

"No! No! No! I *will* not go! It would kill me. You shall not take me! Help! help! save me!"

And she struggled frantically with the Thing, which wrapped itself about her, and, in spite of her frenzied resistance, bore her again into the air. At last, with one superhuman effort, she tore herself loose, and fell down—down—down—it seemed as though she would never cease falling; and then—she awoke.

It was early morning. The first beams of the rising sun tinged the foaming tops of the waves blood red as they dashed upon the beach to fall back shattered and broken, while their heavy, all-pervading sound was borne to the ear like the moan of a hopeless world.

She had fallen asleep on the balcony, and had dreamed this dream which the talk of the young clergyman had inspired. She shivered. Her limbs felt stiff and cold in the chilly morning air—her heart ached bitterly at her painful recollections, for she remembered perfectly every word, every scene of her vision. She arose, and entered her dainty chamber, very sorrowful—"for she was very rich."

## PRESIDENT CONATY'S REPORT.

*[Made to the eighteenth annual convention of the Catholic Total Abstinence Union, at its meeting in Boston, July 30, 1888.]*

To the officers and members of the Catholic Total Abstinence Union of America: In accordance with article eleven of the constitution of the National Union, I place before you the annual report. A year ago we met in Philadelphia, in the very centre of activity in the

total abstinence movement. Its hospitality, generous and far-reaching, gave cheer to our hearts and encouragement to our action, as we there realized what united, organized effort could do. We left Philadelphia with confidence that a new lease of life was granted to our union, and a

new impetus was given our determination to do our utmost to advance its interests. The year that has elapsed has seen our determination meet with a fair share of success. Our secretary's report will show a steady and substantial increase in membership; but it is to be remarked that this increase is greatest in the centre of good organization, while in many places no progress is noted because of the lack of vital energy in the local organizations, which seem to fail to recognize their condition or the reasons which have produced it. It seems strange that officers in such organizations would not meet, search for the causes of the dry rot apparent, call in the counsel and wisdom of others and set to work to apply remedies rather than complain while awaiting final dissolution. Why should so noble an organization as ours fail in any place or even progress slowly? It has received more encouragement, has had more work done for it and more sacrifices made for it than any other organization in the country. Its motives are the highest, its aims and purposes the noblest, and its means the all-powerful grace of God, in the sacraments of the church. The Roman pontiffs have recognized its humane and Christian spirit, have repeatedly blessed it, commended it to the faithful and enriched it with the treasures of the church. Our bishops, in councils assembled, have again and again recognized it as a valuable ally to religion, in the work of regenerating mankind. The false impressions which at one time prevailed, concerning the total abstinence movement, have almost entirely disappeared, and the orthodoxy of our principles, as a union, can no longer be questioned. Individuals may broach and even advocate doctrines which may seem to flavor of heterodoxy, but it should be remembered that the union is to be judged by its platform of principles and not by the utterances of individuals. We cannot forget, however, that much of what was regarded as extremely dangerous doctrine

in the early days of the movement, is now accepted as very conservative, owing to the constant educating of public opinion on the temperance question. With all these things in our favor we may well pause to ask why our members are not counted by the hundreds rather than by the tens of thousands. The nature of our work will suggest one answer. Unlike any other organization, we are dealing with our enemy within man's own breast: we are dealing with man's passions and with man's prejudices. We are like men who work in the midst of powder; a very trifling act may lead to destruction. No one can be foolish enough to imagine that such work can be easily accomplished, or that it will even be so effectively organized as to admit of nothing but success. As long as we battle against appetite in the midst of the temptations which surround men, we must never expect to lay down our arms, or cast off our armor. In this contest we must depend, not on ourselves, or we shall soon find the weakness of the reed on which we lean. We have religion, with all its sources of strength aiding us and battling for us, and hence our Union insists that the strict, conscientious and constant practice of the duties of religion is the preservative, as it is the promoter, of total abstinence.

Another cause of the union's slow growth may be found in the lack of unselfishness in the work. Many men become utterly selfish when they enter total abstinence societies, acting as if they had but one object in life, and that to keep the total abstinence pledge, while they expect everybody and everything to be directed toward helping them. They overlook the greater and higher mission of laboring to save others. Men should not be satisfied with merely belonging to a society or practising total abstinence—they should acquire an apostolic spirit which would prompt them to preach the gospel counsel of total abstinence and communicate to others the benefits which they enjoy,

and go after the weak and irresolute and aid them to a better life. We all know that there are men in every community, I might almost say in every family, who always need a kind hand to lift them up; who wait for an encouraging word to urge them on; who must feel the touch of a brother's shoulder in order to march on in the way of rectitude. Unselfishness would transform men into crusaders, seeking to wrest the holy places of man's love and man's labor from the Saracen hand of intemperance; making the mechanic and laboring man see that their interests lie largely with total abstinence, which protects the skill of the one and ennobles and husbands the toil of the other; making society better and home dearer and sweeter, because of Christian sobriety made certain by the total abstinence pledge.

It becomes us as men to study carefully this great question presented to us. No more important problem demands solution at our hands than that of intemperance. It enters largely into all the social questions which disturb the body politic. It is responsible for much of the unthrift which causes poverty and pauperism, at least in our midst. It taxes honest labor with more than Shylock cruelty, and makes the workingman a constant struggler for comfort and independence, which it drives from the home. It robs children of education, of clothing and of food. It burdens society in the multiplied asylums for the indigent which it has made, in the reformatories and prisons which it fills with its victims, in the increasing demand for better and more extensive policing by which property and life may be the better protected, in the manhood degraded whence no decent citizenship can be expected. In a word, all men are agreed that intemperance is a leech in society, drawing its life-blood and weakening its life; it is a cancer slowly, but surely, approaching the very vitals of our humanity and promising degradation and

ruin. Can men wonder that organization is called for as simple protection against so giant an evil? Our union sprang from a sense of the dangers that beset men. It had its origin in the endeavor to be better by practising self-denial both for the sake of saving one's self and helping to save others. The pledge it exacts is only the manly, Christian resolution to shun not only the sin of intemperance, but its occasions; to shun not only the abuse which all men are bound in conscience to shun, but even its use, lest the abuse follow. This spirit of self-sacrifice, preached to all men by our Divine Saviour as a counsel, does not become a religion so much as one of the acts of religion which lead to a more perfect life. Recognizing a source of danger in the social customs which generally prevail, and which become the occasion of the ruin of weak souls, our union maintains, as a principle, that friendship and hospitality, joy and sorrow, do not demand the social glass, and it raises its hands to break down such customs. We are not afraid to say with Cardinal Manning that the drink traffic is the parent of intemperance; that it is a national shame, a national folly and a national danger. It is a shame to our Christianity that so brutalizing, so degrading, so inhuman a vice should not only flourish among us, but actually rule us.

The most notable expression of this traffic is the saloon, and our union antagonizes the saloon as one of the destroyers of man. Yes, the saloon blocks our way intellectually, morally and politically. It blasts intellect, saps morality and defiles politics. It is the one thing in our community which cannot allege man's good as a reason for its existence. No one will assert that it is a teacher of any good principles, or that anything but evil comes from it. By it man's good qualities are destroyed, his bad habits quickly developed, and he is sent home to torture those whom he is bound to love and protect.

For this reason, our union means war on the saloon, and calls on its members to shun it and its influences as they would plague spots which cast on mind and in heart the greatest curse that can infect them.

The most effective prohibitory law is that observed by men who are resolved not to enter the saloon, for this resolution would most effectively wipe it out of existence. With wise provision, our fathers in the movement laid down the rule that politics should never enter into our deliberations, foreseeing that this would rend our organization. For the union as a body there is absolute non-interference for individuals' perfect liberty. On this I believe our life depends, and on these lines our work should be done. We are gathered in Boston, in the home of the great anti-slavery movement, under the shadow of the great shaft of liberty, proudly boasting of our title of American freemen. We are here as the representatives of a still higher form of liberty, battling against a slavery worse than that of white over black or czar over serf. In the name of liberty we appeal to all men to enter our ranks and be free. We appeal to all who love home and would save it from the fiend that threatens it; we appeal to Labor in the great struggle in which it is engaged; we appeal to woman, who suffers more than any one in the home cursed by intemperance; we appeal to all lovers of the liberties of our glorious country. We appeal to all who value humanity; we appeal to all to study the frightful story of intemperance and ask themselves if they have any place in the army of the workers who are striving to blot out the disgrace of intemperance, and we are satisfied that their hearts will urge them to enlist under the banners of total abstinence and thus become benefactors of human kind.

Our board of government will make several valuable recommendations which

I commend to your careful consideration. October 10, 1890, will witness the 100th anniversary of the birthday of the great Irish apostle of total abstinence, a man who may justly be termed an emancipator. It is proper that this convention should take some action toward a fitting celebration of so important an event. The union wishes its branches to be extended until our work reaches all classes of our Catholic brethren. You will hear from Rev. John Slattery, superior of the negro missions, who is anxious to tell you what may be done among the people of his missions, and you will, no doubt, take suitable action. I cannot fail to remind you that the address ordered at the last convention was elaborately engrossed, through the kindness of the good fathers of Notre Dame, and sent to the holy father, and his grateful recognition, with a fatherly blessing, has been made known to us.

I am happy to state that we enter upon the work of our 18th convention with a deepened confidence in the success of our work. From a membership of 31,890 in the Boston convention of 1881, we have risen to a membership of 53,755 to-day, with the largest balance ever known to our treasury. I commend the work to your careful consideration. Be not satisfied with routine work; study the best methods for improvement. Let the officers of subordinate unions make a careful analysis of the condition of their local organizations, and see wherein they may be advanced.

Our cause needs no apology. It is one worth championing and demands our best efforts. In the name of God, of our homes, of our manhood; in the name of the societies who have sent us here; in the name of our glorious C. T. A. U., begin your deliberations, and may the God who taught us that self-denial is the badge of his disciples aid us in our work.

Respectfully submitted,

THOMAS J. CONATY, President.

## Ten Times One.

"Look up and not down:—  
Look forward and not back:—  
Look out and not in,  
And Lend a Hand."

IN May, 1888, a meeting of Ten Times One clubs was held in Boston. At that meeting a letter was read from Miss White, of the Round Valley Reservation, California, in which she spoke of a little Indian girl in whom she is exceedingly interested and the need she felt of sending her away from the Reservation and if possible to give her the advantages of an education at Hampton.

Fresh from summer outings and with renewed energy for work for others, are there no clubs who would like to be responsible for the education of this little girl? There certainly seems to be every reason why she should be taken from her present surroundings and placed from temptation in a purer atmosphere. Many clubs are seeking for work just at this season and here is an opportunity not to be overlooked. The following extract is from a letter from the missionary at Covelo:

"E. is twelve years old this fall. She is very bright and needs to leave the Reservation as soon as possible, for each day she remains renders it harder for her to be a good girl. . . . If a club or several of them could help her, it would be indeed, a Ten Times One help, for through her influence much might be done. I can honestly say I know of no case where help is more needed, for she is so anxious to get away from here, realizing her own danger. I have her future very much at heart and wish I could have her at school. There is no fund for that purpose, but I think I could get her passage paid to the East."

Government sends 120 Indians to the school, for whom it pays \$167.00 each. But that money does not cover all expenses, and should a child be so fortunate as to get that appropriation, there is yet about seventy dollars to be raised among its friends. The government appropriation covers board, fuel, light, washing, furnished room and medical care at ten dollars per month and allows forty-seven dollars for books, clothing, etc., for the year. The training of hand, head and heart must be paid for by those who are willing to lend a hand in that direction. No provision is made by government to cover this expense.

So this bright little girl, in her distant home, waits for the help of friends to prepare her for a life of true missionary or Ten Times One work, to open the way to her from darkness into light and to give her the opportunities which will help lift up her sisters when in after years, strong in spirit and happy in the knowledge that she can do her work in the world, she returns to her native home.

If such clubs as wish to aid in this work will communicate with Mrs. Whitman, Lawrence avenue, Dorchester, Mass., measures will be taken to secure the government aid for this little girl as soon as possible.

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THE best security for civilization is the dwelling.—*Disraeli*.

## LOOK OUT AND NOT IN.

THERE are a great many people who are so intent on seeing the stars at the bottom of the well that they are oblivious of the splendid procession in the heavens; who are so given to the habit of finding all truth within themselves that they miss the great movement and inspiration of the larger life without. There is a kind of introspection which is thoroughly healthful and profitable, which brings a man to self-knowledge and makes clear to him the strong and weak points of his character. This kind of introspection is one of the processes by which men reach a well-developed and harmonious life. But there is another kind of introspection which is thoroughly unhealthy and demoralizing; a habit into which many fall unconsciously, and which grows by what it feeds upon. In a sound life self-consciousness is not a predominant mood. Such a life is so engrossed in dealing with the questions that are presented to it by the opportunities and duties of each day, and by the scope and necessity of its work, that it has small time for measuring its gifts and estimating its resources in comparison with those in the possession of other men. One of the most unhappy men in the world is he who, instead of measuring his strength against his work, is always measuring it against the strength of other men. This habit, as soon as formed, becomes tyrannical, develops jealousy, discontent, morbidness, and brings forth in the end almost every form of meanness which can be expressed in action.

Dr. Hale's motto thoroughly practiced is an immense aid to moral and intellectual health. It frees one from envy, hatred and malice, and most of the uncharitableness which is the bane of society. The man of morbid self-consciousness rarely sees anything in a pure atmosphere;

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acts and words come to him through a distorted medium. He can look at nothing apart from himself. He studies his friends as if they might at any moment become his enemies; weighing every word, scrutinizing every action, prone to constant misinterpretation. He cannot bear that any one else should receive the attention which he thinks ought to be exclusively his own. If that which he thinks ought to be given to him is given to another, he becomes cynical, and declares that there is no such thing as true friendship in the world. He makes no allowance for the breadth of other men's interests, the largeness of their sympathies, or the extent of their needs of companionship. Instead of asking himself whether he can supply all that his friend needs, he assumes that every need satisfied apart from himself is a sign of conscious disloyalty. Such men are to be found in every community, and their presence involves a waste of energy which they have no right to exact. They can never be approached as men of more healthful nature, by the presentation of the principles or aims of a plan in which their co-operation is solicited; they must always be carefully studied, and their prejudices, animosities and morbid self-consciousness carefully taken into account. In this busy world, with work pressing on every earnest man's hands, and with the resources of companionship and friendship which are offered to every man of large nature, this necessity of bringing one's self down to the level of small men becomes almost intolerable. It demands more than any man has a right to ask, and it involves more than most men have a right to give.

One of the first elements of growth is to get rid of an undue sense of personality; is to be able to sink one's personality

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in the consideration of larger and more important interests. To be always thinking of how a question is going to affect one personally, or how other men are going to treat one, is to lose grip on the real interests of life and to put one's self in a false attitude toward them. A man ought to have too much self-respect to be continually asking himself the question whether other men are giving him his due. Not until one gets rid of this morbid self-consciousness can he truly enjoy anything which life has to offer. The charm of friendship lies in the absence of this spirit of demanding and measuring, lies in the unconsciousness with which one gives and receives. A man ought to esteem himself worthy of the best friends, and then cease to think about the matter. Scarcely less vicious and demoralizing is the habit, which grows out of morbid self-consciousness, of measuring everything by our own standards, and demanding that all men shall conform to our own habits and meet our own self created requirements. This is a large world, and its life is so vast and varied that the man

who tries to measure it by his own yardstick discloses only his own littleness. One comes to understand life thoroughly and to enter into it healthfully only when he makes large allowance for the standards of other men, and concedes in his action as well as in his thought that other methods and points of view are quite as likely to be sound and true as his own. There is altogether too much business done with the yardstick; too wide an application of local standards to the activities of the world. What is needed is a truer perspective, a larger comprehension of the currents of life and of the immense variety of its development. Travel is the best education out of provincialism. Unfortunately, all men cannot travel. It is possible, however, for all to cultivate that intellectual breadth and sympathy which rids them of the small, domestic tyranny of the habits and customs among which they were bred. The cure for self-consciousness is to look out and not in, and to cultivate wide sympathies with ideas and with men.—*Christian Union*.

### A BOYS' CLUB.

THE importance of special work for boys, especially in large cities, is becoming more and more apparent. The Young Men's Christian Associations in many cities include Boys' Departments, in some instances in charge of special secretaries; while many churches have given such work some attention, and others are earnestly asking what can be done in this direction. A report of what one church has done may help to answer this inquiry.

In January of the present year, five young men decided to do what they could to help the boys in the vicinity of this church. Several boys' classes in the

Sunday-school were invited to meet in the church parlors on a Saturday evening. Eleven responded to this invitation, and a society was formed, which in five months increased its membership to 150, without any special solicitation on the part of the leaders, without any public announcements, and so quietly that many of the members of the church scarcely knew that such a society existed. How was this done?

First, by making the general meetings of the society *attractive*. As soon as the boys found that the new "club" was not dull they were not slow to tell the "other boys" about it and invite them to become

members. And, second, the names *religion* and *temperance* were kept in the background. Not the things themselves, only their *names*.

The first organization was simple. No constitution and by-laws were adopted, and as yet none have been necessary. The leaders are known as the "Council of King's Sons," and from the beginning have met together every Monday to plan the work for the week and discuss all matters pertaining to the welfare of the society. Such conferences are a necessity in conducting a work of this kind. The members of this council are known as the Superintendent, Recording Secretary, Room Secretary, Financial Secretary, the Secretary of Circles, and the Secretary of Entertainments and Meetings.

Not including the Council of King's Sons, there are four divisions of the society. The Master Knights Excelsior are from ten to twelve years of age inclusive; the Junior Knights Excelsior are thirteen and fourteen; the Sir Knights Excelsior are from fifteen to seventeen inclusive; and the Lend a Hand Section from eighteen to twenty. Without these divisions, it would be impossible to hold together boys of such various ages. Each section elects its own Chief and Warder every two months, and a Chaplain is chosen from the Lend a Hand Section. Each division also elects its own committees, and conducts its work as though a separate society. All decisions of the Council are presented to the proper Section or to the society as a whole for discussion and a final vote. The "balance of power" is with the Sir Knights, and it is desired to keep it there, because they are the class of boys most difficult to hold together, and as long as they "control the club" they are satisfied. The Master Knights wear bronze-plated pins and the Junior Knights silver-plated pins, bearing a monogram of the letters K and E. The Sir Knights wear silver-plated pins

of a different design, but with the same monogram; and the Lend a Hand Section wear the "I. H. N." pins. These are presented to new members after they have been present at two regular meetings, and the presentation is accompanied with a short formula.

To the Knights is said:

"By this sign you are made a Knight Excelsior, to love our country, to honor woman, to reverence the church of God, and always to endeavor to be brave, generous, pure, and right."

To the Lend a Hand Section is said:

"By this sign you are made members of the Lend a Hand Section, and together we will endeavor to

Look up and not down :—  
Look forward and not back :—  
Look out and not in,  
And Lend a Hand.

The motto of the Knights is, "Ever upward," and that of the Lend a Hand Section, "In His Name." The combined sections and Council are known as the Young Men's Alliance.

The general meetings are held on Saturday evenings. This night was chosen because no other would so little interfere with school or other duties, and because it was hoped to attract the working boys from the cheap theatres and concert halls, which they had been accustomed to visit, at least occasionally, on that night.

The programmes have been of a miscellaneous character, consisting of discussions, recitations, music, questions, the reading of a serial story, and the transaction of necessary business. A few essays have been read, but the Council prefers to encourage the practice of extempore speaking. The subjects discussed have been chiefly political, as such topics are most attractive to the members; but the Temperance Question, The Use of Tobacco, Manual Training, and similar subjects have also been considered. Do all the boys take part in these exercises? Not at all. The majority are not heard

at all. But new voices are heard each night, and in time a satisfactory proportion will no doubt contribute to the programmes. It is not considered wise to make any of the exercises compulsory; but the Lend a Hand Section understand that they are expected to fill all gaps in the programmes.

Occasionally outside talent is invited to entertain the boys at the close of an evening—an elocutionist, a vocalist, a banjoist, etc.; and a few lunches have been served on other evenings. Once in two months a public meeting is held, when the parents and friends of the numbers are invited to attend, and the programme consists of music and short addresses by clergymen, lawyers, or others. All other meetings of the society are for members only.

At all general meetings the Sections are seated separately. Each member is numbered, and on entering the door he announces his number to the Warder of his Section, who enters it in a small book. These numbers are transferred to the register of the Recording Secretary; and when a member is absent from three consecutive meetings, one of the Council of King's Sons is commissioned to look him up, and if a satisfactory excuse for absence cannot be given, he is dropped from membership.

"Circles" are held on other evenings. These are the Physiology, Music, White Cross, Drum Corps, Book-keeping, Short-hand, and Art Circles, the Circle of Workers, and the Reading Circle of the Lend a Hand Section. Most of these are classes for instruction, the teachers being members of the Council or kind friends who are familiar with the subjects of the Circles. The Physiology Circle listens to fortnightly Talks about the Human Body by leading physicians, who cheerfully contribute their time and knowledge. The Music Circle is an amateur orchestra, composed of players on different instruments. The Circle of Workers is com-

posed entirely of working boys, and is chiefly of a social character, meeting occasionally for a lunch or a pleasant talk about travels or matters pertaining to their work. The White Cross Circle meets on Sunday afternoons for candid, sober conversations on personal purity. These Circles are entirely free to members, and about 100 attend one or more of them. Other Circles will be formed whenever the boys ask for them.

With the assistance of a benevolent banker, a Savings Fund has been made a feature of the society. The boys deposit their savings on Saturday evenings with the Financial Secretary, who keeps a "pass-book" account with each depositor. The savings are then placed with the bank in the name of the society. Interest is allowed each depositor, and a prize of ten dollars is also offered the boy working for wages who will have the largest amount in the Savings Fund January 1, 1889.

Not long after the organization of the society, a reading and game room was fitted up in the basement of the church. It is intended only for the use of members and boy friends whom they may wish to bring to the room. It is open week-day evenings from seven to ten o'clock, and is supplied with twenty weekly and monthly periodicals, which are subscribed for by the society. The list was prepared by a committee of the boys, and includes *St. Nicholas*, *Wide Awake*, *Harper's Young People*, *Harper's Weekly* and *Magazine*, *Scribner's Century*, *LEND A HAND*, *Outing*, *Magazine of American History*, *Puck*, *Judge*, *Life*, *London News*, *Golden Days*, *Scientific American*, *Youth's Companion*, *American Magazine*, and *Frank Leslie's Weekly*. A large number of new and old games is also provided. The room is known as the "Young Men's Parlor"; and is furnished with easy-chairs, a sofa, pretty curtains and portières, several very good engravings in

artistic frames, a parlor organ, an antique-oak book-case, a writing-desk of the same material, maps, globes, a United States flag, game tables and a reading table. All this has made the room so attractive that it has been well filled with boys even on warm summer evenings. A library of about 100 boys' books is one of the things "just begun." A member of the Council is in charge of the room each evening.

Monday evening of each week is a "musical night," when the boys gather about the parlor organ to unite their voices in song.

During the summer months, athletic sports were made a prominent feature. Base-ball "nines" were formed in the different sections, and on Saturday afternoons these "nines" played against each other or with others outside of the society. A supply of bats, balls, foot balls, etc., was purchased for the exclusive use of members.

Some religious meetings are held, although the members are not even urged to attend them. Nevertheless, such attendance has been encouraging. A song service is held in the parlor every Sunday morning, conducted by one of the members. On the Sunday evening preceding Decoration-day, the society attended church in a body and listened to a patriotic sermon. The pastor of the church has also preached a series of monthly sermons on the different sections of the "Lend a Hand motto."

The members pay no fees or dues. This course was adopted because the originators desired that the poorest boy in the neighborhood should have all the privileges of the society. A fee that would suit the circumstances of the poorest member would not be sufficient to meet expenses, and a gradation in fees would not be wise. The pastor of the church does not approve of entertainments, etc., to raise money for church purposes, and therefore that course was

not adopted. How, then, is the necessary money secured? By the voluntary weekly offerings of *five cents* from the parents and friends of the members. Pledge-cards were printed, reading as follows:

WEEKLY PLEDGE TO THE YOUNG MEN'S ALLIANCE.

*Every Saturday, (until I give notice to the contrary,) I agree to pay to a collector of the Young Men's Alliance*

FIVE CENTS

*for the purpose of prosecuting the work of that Society.*

Date	Name
	Collector will call at

At public meetings of the society, requests were made for signatures, and the responses were very gratifying. Eight members, called "Sentinels," make these collections on Saturday afternoons; and this fund, with other and larger amounts which have been freely given, has been ample to meet all expenses thus far incurred.

A large amount of work has been done; but it has been so well distributed and so faithfully performed by the Council that it has not been burdensome to any one. The Financial Secretary directs all that pertains to his department, including the Savings Fund. The Room Secretary records all donations to the library or the parlor, and to him is entrusted their general management. The Recording Secretary enrolls new members and keeps a record of attendance. The Secretary of Circles keeps a record of attendance at all Circles, with names of leaders and subjects discussed. The Secretary of Entertainments, Athletics and Meetings also keeps a statistical record, and plans and directs the details of his department. He is assisted by the Committee on Athletics chosen from the society; and the Room Secretary has also the assistance of a Room Committee. A Committee on Members, consisting of two members from each Section, is also elected, and passes on all applicants for membership. The Superintendent has the general supervision of the entire society. The re-

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lation of the Lend a Hand Section to the Council is fully indicated by its name. Its members cheerfully respond to all requests for help when made "in His Name."

Any one desiring further information concerning this boys' club is invited to address all inquiries to *Young Men's Alliance*, Garfield Avenue and Mohawk street, Chicago, Illinois.

### AN EXCELLENT WORK.

THE public meeting of the Temperance Legion took place one evening this spring. I dropped in, and was greatly surprised and delighted to find that the large audience room was nearly filled with boys and girls, their parents and friends. It was an entertainment gotten up by the F. R. Temperance Legion, for their own benefit, under the supervision of young ladies from the Y. W. C. T. U. A "chalk-talk" by a gentleman from near Boston formed a portion of the exercises, and showed the sin and folly of intemperance and the wisdom of sobriety and a life of honor and integrity. There were fine recitations, songs and dialogues well rendered. A member of the Legion, a mere lad, gave a violin solo. The meeting was conducted by the members of the Temperance Legion, of which about eighty of those present were members.

The history of this juvenile school, its evolution, is something as follows: a temperance mission connected with several of the churches, called Blue Ribbon Band, came first. Then the organization of the Band of Hope, now called Loyal Temperance Legion, the latter name being that taken by the W. C. T. U. through which to carry on temperance work among the

youth of the land. This meeting which I attended is under the auspices of this most earnest and useful women's organization, embracing more than forty branches of work, in England and on the Continent, as well as in America. The Temperance School, in numbers from thirty to forty regular members, meets every Saturday in snug, cosy quarters, under the care and instruction of faithful officers and teachers. The Boys' Temperance Union once belonged to this school, but as these boys grew older they felt more inclined to organize by themselves. They did so, starting with eight, and now number twenty. Their pledge is, for substance, to refrain from the use of intoxicating drinks as a beverage, including beer, cider and wine; from the use of tobacco in any form and from profane and vulgar language. They, too, are a band of workers to induce others to join them, and so increase the leaven.

Such a purpose, and such a work, are highly commendable in all concerned. There is no benevolent work on a small scale in this city more worthy of emulation, or which is sowing better seeds of truth, than these temperance organizations. Long live and prosper all such enterprises.

A. J. R.

It is in length of patience and endurance and forbearance, that so much of what is good in mankind and womankind is shown.—*Arthur Helps*.

## REPORTS OF TEN TIMES ONE CLUBS, ETC.

### NEW BEDFORD.

WE have to report quite an enjoyable year's work. The reports that the boys have handed in of the individual ways in which they had lent a hand were sometimes extremely amusing.

They have carried pussy-willows to our hospital, finished up two or three scrap-books, which have been given away, assisted in giving presents at our Mission Christmas tree, paid an old woman for taking care of our window of plants and for such young workers have really kept up the enthusiasm much better than anticipated. Two or three other clubs have been formed on the same model as ours and so the work of the "tens" is growing.

### YONKERS, N. Y.

OUR club is a part of the Yonkers Library Association. Thirty-four girls belonged to the club the past year and most of them wear its badge: the Maltese cross with the letters I. H. N.

The girls have made about 100 garments for the Westchester County Temporary Home for Destitute Children in White Plains, the Nursery and Home and St. John's Riverside Hospital in Yonkers and the Children's Aid Society of New York. They have also packed four boxes of magazines and illustrated papers, which were sent to three Life Saving Stations and a Light Ship. All the boxes and garments were most gratefully received. The keeper of one Station, in acknowledging the receipt of a box, said he wished that the club would write to him and his crew sometimes and let them know there was "such a thing as an outside world."

This summer the girls are collecting what flowers they can to send to hospitals

and sick people in their own homes. They are also going to "lend a hand" in any way they can and to keep a record of what they do so that when they come together again in the fall they can compare notes and get ideas from one another on the subject.

By means of twenty-four mite jugs, sixteen dollars and eighty-four cents were collected by the girls for the expenses of the club.

Monthly meetings were held from October first to June first, and while the girls sewed, some one read aloud articles from the LEND A HAND magazine and other books.

### BALTIMORE, MD.

THE club was organized March 29, 1886, and is now over two years old. It was started with seven boys. We chose a president who is still in office. We meet the last Tuesday of every month at eight o'clock P. M. Our motto is:

Look up and not down;—  
Look forward and not back;—  
Look out and not in,  
Lend a Hand.

The purpose is to help others, to help each other and to improve ourselves. At our first meeting we talked about the life of General Grant and we chose three honorary members. At the second meeting an order of business was drawn up, which consisted of

Repeating mottoes and purpose; roll-call; reading minutes; reports of individual work; general discussion; club work; new business; election of members; assignment of work; miscellaneous; collection of fines, etc.

The topics for meetings following were: Politeness, Honesty, Description of City of Venice, a Lynx, a talk on Electricity and one on Our Government. The mem-



bers brought a lot of pictures and two scrap-books were made. One was presented to the Nursery and Child's Hospital and the other to the Crèche of Baltimore.

One of the boys keeps a scrap book of good deeds done by members of the club. The club furnishes a minister in the South with a portion of a suit of clothes.

Every member, honorary or active, pays a due of five cents at each meeting of the club and a fine of one cent for lateness. The club seems to be progressing very nicely. We will be very much obliged for any information in regard to what such a club should do in order to make the best use of its time.

#### NEW YORK.

THE Resolve Club of the 38th St. Working Girls' Society has been faithful in its flower work and ministrations to the sick and needy. Bunches of flowers, fresh eggs and fruit were taken out semi-weekly all last summer. Over a hundred poor little children were made happy at Christmas time, forty sick children by the receipt of well-filled stockings; forty-five flannel skirts have been made and have kept warm many a child during the severe winter. In December the Resolve Club held a fair at the rooms which netted \$179.15, of which twenty dollars was used to refund a loan made to the club during the summer. A portion was used for the Christmas tree and stockings, and \$130 was deposited as a nest-egg in the savings-bank. Little acts of kindness have also been done by remembering our motto, "Lend a Hand."

#### PHILADELPHIA, PA.

THE "Ten" connected with the Fifth Baptist Church has not yet succeeded in fitting itself with a name, but hopes to do so in the early fall.

The last meeting for the summer

(June) was held, as last year, with a poor old widow and her invalid daughter and assumed the form of a donation visit. Each brought her contribution of tea, coffee, sugar, lemonade, bread, etc., till a nice little pile was the result.

The monthly prayer-meetings with invalid members of the church have been kept up, and afforded much pleasure to these sick and aged ones. These meetings are not confined to members of the "Ten." After Sunday-school is dismissed we invite any of our friends who are willing to accompany us and assist in the meeting.

During the year just passed a little mite-jug has been circulated at each regular meeting, every member putting in a contribution. After the June meeting the jug was broken and with the proceeds we bought some useful articles for a poor German widow, who works very hard to support herself and three little children.

Our "Ten" is attracting some little notice and we hope that during the coming year others may spring from it to help carry on the good work of our mottoes.

#### MELROSE, MASS.

I DID not feel strong enough to start a club myself, but told my boys they could invite in some of their little friends and we would talk it over.

The youngest, a boy of ten, started out and in about fifteen minutes brought in six of his little friends, all boys. I explained to them as well as I could the meaning of Lend a Hand clubs and they became quite enthusiastic over the idea. They thought (and I agreed with them) that they ought to have some girls too, so they sent out to invite the girls near by, who came right over. They were as well pleased as the boys, so we started out with the full number, though I asked them to think it over before signing their names. However, they all came and brought two more. We have meetings once a week at my house.

They have commenced scrap-books and the girls are dressing dolls and the boys are making birch-bark canoes, which they intend to fill with berries and candies. They have brought bundles of papers and some toys and books, which they want to take to some of the children's Homes or hospitals when they know where they would be most acceptable.

I think these clubs are bound to do a great amount of good. It brings us all, rich and poor, in closer sympathy with each other than could be done in almost any other way. God speed the good work.

## NEW YORK.

FLOWERS, fruit and jellies have been taken to the sick during the summer. Fans have been distributed in the hospitals. Some poor children have been sent to the country. Forty-five children have received toys, candies, oranges and nuts at Christmas and enjoyed a Christmas tree at the rooms.

At present we are dressing dolls for India, making scrap-books for the "Mizpah Sailors' Rest" and will endeavor to help a lady in Nashville, Tenn., (who intends to start a home for little colored girls,) by sending her towels, sheets and clothing for the children and trust in the future to accomplish much good by our united efforts in helping others to

Look up and not down :—  
Look forward and not back :—  
Look out and not in,  
Lend a Hand.

2d Street.

## NEW YORK.

THE Resolve Club of "Our Club" hopes to be a Lend a Hand club next fall. It has only accomplished one visit to Ward's Island, on May 30th, for which we worked one night in the week for some time. The visit was profitable both to ourselves and the poor sufferers whose lives we tried to cheer for that one day.

West 33d Street.

## WALTHAM, MASS.

WE have ten members and our name is the "Order of Loving Service" of the King's Daughters.

Our object is to help clothe the poor of our city. We have not done much yet except to vote in a president, secretary, treasurer, and cutting committee. We intend to give suppers, sociables and perhaps an entertainment in the fall. We meet once a week regularly. We have a fee of five cents for entrance, and five cents payable the first Tuesday of each month, and also five cents when absent.

## DELAWARE, OHIO.

[THE three following reports are from the Wesleyan University. The president of the Royal Worker's Ten is a Chinese girl, who entered the University four years ago unable to speak English. Her report shows how well she has improved her opportunities.]

The members of the Royal Worker's Ten are trying to help people by their actions and words. We do not feel that we can give much money to help people, though we give a little whenever we can. We are trying to learn not to spend any money foolishly, but to save it for good purposes. We want to use in the right way all the powers which God has given us. Our "Ten" meets every Sunday afternoon at half-past two o'clock.

We have adopted for our life motto, "We will do anything, however humble, that will make any fellow-mortal better or happier." Once in a while we select a special motto for a week. I shall give a few of these for example :

1. Resolved, that we speak no harmful word of any one.
2. Resolved, that we cultivate a spirit of thankfulness.
3. Resolved, that we try earnestly to be contented with what we cannot help and try not to find fault with what we cannot help.
4. Resolved, that each member tries to

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help, in some way, ten persons during the week.

Sometimes we write helpful letters or send some little token of love to some neglected one.

Charity Ten began this year with four girls. The ranks were filled up, and when two of our girls went home, on account of sickness, the vacancies were supplied.

As our name may suggest, it has been our object and hope to deal in a charitable manner with those with whom we come in contact and to do the little work we might find to do.

We have held our regular Sunday meetings throughout the year. A Bible lesson has been read at each meeting and we soon adopted the plan of each girl giving a text or verse on some given word. A motto for the week was also selected by one of the girls, followed by some choice readings—prose or poetry. We think we have been benefited by these meetings.

Our treasury was to be supplied by each girl giving to the "Ten" such an amount as she spent upon sweetmeats.

The charitable expenditures of the "Ten" are as follows: twelve dollars, made by a bazaar given, was expended by giving to four needy families a very good Thanksgiving dinner, for which they were very grateful; four dollars was expended for clothing and two dollars and seventy cents was given to a poor student.

Charity Ten hopes to renew her efforts next year with increased zeal.

"Count that day lost, whose low declining sun  
Sees from thy hand no worthy action done."

The Educational Ten wishes to make the way of getting an education a little easier to those who are bravely working their way through college. And so we have banded ourselves together for five years at the least, retaining for that time our original officers. Each member gives

a dollar yearly, which is to be placed in the hands of the authorities for judicious disposal. We have expended over fourteen dollars this college year, all in the line of our work.

We have a system of fines and taxes, hold our meetings weekly and each week choose a motto which will both be helpful to us and which will help us to help each other and all with whom we meet.

We are trying to learn the lesson of unselfishness and hope we, ourselves, may reap much good from the seed we are sowing in college and that our efforts may result in practical good to others.

#### BATH, ME.

WE have been a long time in starting our club here; but it will be ready soon.

The young ladies belonging to the "Bees," a charitable society here, have been very busy in planning a picnic for the poor children of the city. This is the first one, but not the last one, we hope as it was a great success and the children's first sight of the sea may help them with the other influences of the day to better things. This excursion belongs partly to our "Lend a Hand," as part of the ladies were outside of the "Bees."

#### PROVIDENCE, R. I.

THE Little Helpers Society connected with the Olney St. Church met on Saturday afternoons through the winter to make useful and fancy articles. At the fair of the Good-will Society, they sold some of their work and received about fifty dollars.

They held their annual fair and festival May 11, 1888, in the vestry of the church. An admission fee of fifteen cents was charged. The principal attractions were a café, a cake and candy table and a table of fancy articles. Later in the evening an enjoyable entertainment, consisting of tableaux and the "dolls' drill," was given by the children. The latter

was so well rendered that it is thought best to repeat it sometime in the fall. The net proceeds were about eighty-two dollars, of which fifty dollars were appropriated towards the current expenses of the church and twenty-five dollars to furnish new books for the Sunday-school library.

This society has a membership of nearly fifty, nine of whom have passed the age of fourteen and become honorary members, continuing to attend the meetings and assisting in the care of the little ones.

#### DORCHESTER, MASS.

EARLY last April, five of us became quite interested in the King's Daughters, and it was suggested that, although we were not a "Ten," it would be pleasant to form a circle of five. We did so, calling ourselves the "Hall Round Table Club."

As we are all very busy people, we felt that we could not undertake any special work, as sewing, etc., but the wisest plan for us seemed to be to lay aside a certain sum weekly; the same to be devoted to such charitable work as the circle should from time to time decide upon.

We have also purposed to have our little crosses mean something individually,

so that they would be a constant reminder and help toward better things.

I need not add that, although such a small beginning, I think we have all thoroughly enjoyed it and find that there are many avenues for help as well as helpfulness.

#### BANGOR, ME.

OUR club consists of four girls, who wear the badge simply as a reminder to do all the good possible in every way.

We sewed for the poor toward the last of the winter and intend to do so next fall.

We are King's Daughters and our motto is "Lend a Hand."

PEOPLE who are forming clubs or are interested in the Ten Times One work are requested to address all letters of inquiry to Mrs. Bernard Whitman, Lawrence avenue, Dorchester, Mass.

Mrs. Whitman is the central secretary of the clubs and will gladly give information or help in forming them. It is also especially desirable that all clubs based on the Wadsworth mottoes which have not sent in their names should do so, in order that the list of clubs may be as complete as possible.

#### PEEP BEHIND THE SCENES.

OUR readers will remember an appeal printed some months ago for assistance in printing the story with the above title in Marathi.

We have just received a letter saying that sufficient money was raised for the purpose. A copy of the book was for-

warded to our correspondent, who has presented it to the Sunday-school of the First Congregational Church of Pittsfield. The first fifty-five dollars towards publishing the book was given by that Sunday-school.

WE often excuse our want of philanthropy by giving the name of fanaticism to the more ardent zeal of others.—*Longfellow.*

# Intelligence.

## SWEATING HOUSES.

A COMMITTEE appointed by the House of Lords on the "Sweating Houses" has been in session in London all the summer. Our readers probably know this system best from the terrible revelations regarding it made in Mr. Besant's novel, "The Children of Gibeon." The Earl of Dunraven, well known in this country, moved for the committee and presides. We attempted to condense the reports which are published from week to week in the London papers. But it is impossible to bring them all within the space which we can command. We shall give our readers a better account of the difficulty which has been met with, by publishing in some detail the testimony of three of the gentlemen called.

The investigation thus far has been confined to the condition of trade in London. Without attempting in a few words to solve the terrible problems presented by it, we may say that these problems will disappear so soon as the workmen themselves can be trained to do better work than they do now, and in proportion as the lines of promotion are kept fairly open. "There is always room enough higher up."

We copy the full report of the testimony of Dr. Billings, the new Bishop of Bedford, of Mr. Alexander, and of Mr. Maple, a member of Parliament, who shows the other side from that which these gentlemen look upon.

The Rev. R. C. Billing, rector of Spitalfields (Bishop designate of Bedford), said he had been ten years and a half in

that parish. He had had considerable experience among Christians and Jews at the East end, especially through an institution largely supported by the Baroness Burdett-Coutts. Through that agency he had now a contract for shirts for the police, and he had had Government contracts. In that way he knew something of prices. The evil was that even good firms who would not employ sweaters would not pay sufficient to pay the workers. He had on these grounds declined contracts. The sweater knew nothing of the work, and was only anxious to make what he could out of the worker. Up to the last five years there were respectable firms who sub-contracted, and, for the most part, paid adequate wages. But that had passed away, and now the sweater cared nothing about the hours or the rate of wages. In the boot trade the earnings were miserably small. As to the question why they did not combine, the circumstances were immensely aggravated by the immigration of foreign pauper labor. It was impossible to say who were behind the scenes; but they were brought over penniless and had to work for those who gave them shelter and had them under control. In the sweating dens they were kept at labor in some instances till two o'clock in the morning, and he had seen them at work again at seven on the same morning, working merely for their own maintenance and their own shelter. The work was bad and frequently returned. In his opinion, all places where labor was employed should be reg-

ularly inspected. The places now were ill-ventilated, there was no arrangement made for decent living, and they were generally overcrowded. These places should not be allowed to be opened until licensed. This should apply even to rooms where only the family worked. In one room the family frequently had to work, live and sleep, creating an immense danger to themselves and their neighbors. A great number of Jews got no holiday at all because they kept neither the Jewish Sabbath nor the Christian Sunday. Meetings had been held in his school-room to endeavor to alleviate the condition of these people. At first there was a great outcry by the employers against these meetings; but they had lived that down. It would take an inspector all his time to inspect one or two streets in Spitalfields. No one who had not lived among these people could have any idea of the awful physical and moral results of the overcrowding. He had the honor of the acquaintance of many of the leading Jews, including the Chief Rabbi; but even they did not know what he did, nor could he persuade them that they could not know from any occasional visit to the East end. The sanitary inspectors ought not only to be increased in number, but should be amenable only to the central authority. They were now appointed and removable by the local board; they ought to be independent. Until that was the case, and all places were dealt with where work was taken in, they would not touch the moral evil, nor would they prevent infectious disease from being carried to all parts of the metropolis. A middleman was necessary in trade, unless—which was better—the workers could be employed on the employer's own premises. The sewing work need not necessarily be done at home; but where it was done by married women the rooms ought to be under inspection. At the institution to which he had referred they did not make profit,

and they would not take work unless it was to be properly paid for. The sweaters had done away with the old-fashioned middleman. He could not say that pauper immigration had decreased. It was going on week by week, though the Jewish authorities were most anxious to stop it. Mr. Montagu took a cargo of them back to Hamburg; but they would not receive them there. He thought the pauper immigration ought to be checked. The immigrants might not be seen in work-houses; but they had been the cause of pauperizing others. Witness went on to speak of the miserable-looking men and women and children which were sent over from the Continent. It made one's heart bleed to see them. When asked why they had come over they generally said they had heard they would be better off in England. They also hoped to be free from the persecution to which they were subject elsewhere. The Jews were obliged to fall into the work which their own co-religionists offered them. It was very seldom that Jews and Christians worked together. There was a prejudice among Gentiles against working with Jews. He should be sorry to prejudice these poor people by a sweeping accusation, but they had no knowledge of the decencies of life. It would be a strain on their lordships' credulity if he were to tell all he knew on that subject. He did not think there would be much disadvantage in losing the sweating trade, because British dealers were becoming discredited by it. Efficient inspection would produce many alterations in the conditions. Whole streets were now occupied by Jews where there was not a Jew before. If a Jew got into one room he soon got a Jew into another, and it became intolerable for the Gentile to remain. They did not amalgamate. The Jew did not like the Gentile and the Gentile did not like the Jew.

Witness was questioned by the Archbishop of Canterbury, Lord Thring, Lord Derby, Lord Clinton, Lord Rothschild,

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and Lord Monkswell. He admitted it might seem hard to check the arrival of those who were fleeing from persecution; but it was a question which was the greater evil. He would not stop the arrival of those who had the means of subsistence. That would materially reduce the number of those whom he was most anxious to exclude. Asked by Lord Derby if the real difficulty was not that there were more people requiring employment than there was employment for, witness concurred, and said we were adding to that by the immigration of foreign paupers. These people could not be thrifty, because it was impossible for them to save. They were not intemperate.

Mr. Lionel B. Alexander, honorary secretary of the Jewish Board of Guardians, agreed entirely with the statements given in evidence as to the working of that body. He was also connected with the Jewish Working Men's Club, and was acquainted with the Jewish population at the East end. He well knew the class of sweaters, especially those of the boot-closing trade. He described this as a system which had led to a greater subdivision of work than was previously practicable, which led to cheaper production through requiring less skill. The sweater resembled the foreman rather than the middleman, as the former generally worked as hard as his men and was in most instances acquainted with the several branches of the work. The range of wages he took to be—for men, 2s. 6d. a day; for "green" men up to 4s. 6d. or 5s. a day; for women, from very small sums up to 15s. per week; for girls, up to 10s. per week. The hours he put at fourteen to fifteen hours a day for an average of four days per week. The sweater provided tea and coffee. Among the Jews domestic workshops existed in considerable numbers, but they worked chiefly in the shops of the sweaters. The Jews had created a class of clothing and boot trade which the Englishman

would not have created, and this he attributed to the more economical, thrifty and industrious living of the Jews. Through this system a number of articles had been brought within reach of the working classes which they could not otherwise possess. Foreign Jews worked chiefly and almost exclusively in the coat trade and were but a very small percentage of the whole tailoring trade. He did not think the consumer would like to be brought into close contact with the actual manufacturer. In the three years ending 1887 the numbers of Jewish bootmakers relieved by the Jewish Board of Guardians were—258 in one year, 276 in another, and 230 in another. In tailoring the numbers were 602, 939 and 647. Of cabinet makers last year 35 were relieved. These bootmakers and tailors were only from six to eight per cent of the whole relief. He was unable to find that immorality among females was increased by the sweating system. He did not deny the existence of immorality among the community, but he was glad to think it was kept within the lowest limits. He denied that the Board of Guardians were instrumental in bringing over pauper Jews from Russia. They had taken measures to warn Jews abroad that poor wanderers were unable to gain a living in this country. It was untrue that the Jews took steps to promote the emigration of natives from England in order to make room for foreign Jews. The Jewish Board of Guardians were entirely opposed to systematic immigration. No such system as the immigration of foreign Jews existed. The industry and frugality of the Jew enabled him to live on less wages than some other men. The Jewish Board would be glad to welcome legislation for improved sanitary conditions, but he did not agree that the Jews were worse than others. The Board inspector had reported 868 houses in which the sanitary arrangements were defective. There was not

much overcrowding in the sweaters' shops; but there was overcrowding in the domestic workrooms. Sometimes the yards were in a filthy and dangerous condition. Mr. Arnold White, in his evidence, said that he traced the sweating system to the year 1880, when, he said, there was a great influx of foreign Jews. As a matter of fact the immigration was very small in that year. It was not until 1882, when the Russian persecution began, that the immigration increased. Giving the average of five years of the arrival and departure of foreign Jews, he found a permanent remainder of about 791. The witness entered fully into statistical figures to dispel the idea of any considerable impression on the labor market here. The sweater did not derive inordinate profit; the sweater was paid very poor wages, but it did not seem to him that the large manufacturer could afford to pay more to the producer. He would like to see better inspection of workshops, and would advise that compulsory registration of all rooms where more than two persons worked together for profit, and these should be frequently inspected. The witness further referred to statistical information as to the proportion of foreign children in schools, the period they had attended school and their wages.

Asked if he was aware there were certain streets in Whitechapel formerly occupied by Christians which were now wholly occupied by Jews, he said they were in the habit of congregating together, but that did not prove that the actual numbers had increased. The chief objection to the sweating system was the sanitary one. The wages were low, but he did not believe the sweater absorbed an undue share of the profit. The crowding-in of the work was due to the large houses, or to the tendency of the working classes to order garments on Wednesdays to be ready on the following Saturdays. The pressure was also due to the dates of the sailing of ships.

Questioned as to sending foreign Jews out of England again, the witness said the Jewish Board of Guardians had sent them back to Russia. While Jewish houses were clean, the yards and passages were dirty because it was no one's duty to cleanse them, and the landlord did not do it.

Asked as to Miss Potter's statement that in the East end the Jews were going up and the Gentiles going down, the witness said the former had a natural aptitude for getting to the front. Where the sweating system prevailed the wages of working men were undoubtedly lower than in other districts. Knowledge of the existence of the Jewish Board of Guardians had not, in his opinion, induced many persons to come over. The Jews were at a disadvantage in not working on their Sabbath. It was the practice of the Jews not to light fires on the Sabbath day, and some of them employed Gentiles to come in and light them.

Mr. J. Blundell Maple, M. P., stated that he was not acquainted with the work done in Bethnal-green. The introduction of machines for planing, sawing and mortising had reduced the price of furniture. The working men in the cabinet trade were able to earn as much now as ever they were. The profits of all large retail houses were considerably less than they were some years ago through competition in trade and co-operative stores. In a large firm like his it would surprise the committee to know that the net profit was not more than nine per cent and out of that they had to pay interest on the capital with which they worked.

The chairman said the committee had had evidence that the rate of wages had diminished. This was stated by Mr. Baum.

Witness agreed that workmen were paid less for piece work than formerly, but their power of earning wages was as great or greater than before. There had been no decrease in wages in his firm,

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but there had been an increase. In his firm they did not wait for an order, but manufactured for stock, so that the men had constant employment, and that was of great assistance to the working classes. If they did not do so they would require more men in the busy time and only half the number in the slack time. The old West end firms could not give constant employment because they did not manufacture for stock. Workmen now worked with greater expedition, but did not work such long hours. They now worked from eight to seven and until two o'clock on Saturdays—fifty-three hours per week. When he began twenty-six years ago they used to work till ten o'clock at night. There was more produced now for the money, but the workman got as much as ever he did because he did his work better and more expeditiously. Years ago the old upholsterers were Jacks of all trades, and not masters of any. Now the work was better done in sections.

The chairman asked whether the man would obtain as much wages now for the same work as he did some years ago?

Witness said yes, because the workman was better able to do it. If the man

with his present capabilities and knowledge was paid at the rate of wages he was paid years ago, he would be earning more money. He believed the proportion of unemployed was increasing daily; but that applied to all trades. Those who were out of employment must be great sufferers. The cabinet and upholstery trades were in an exceptionally good state as regarded the unemployed. The cost of material had been largely reduced. Carpets which used to be worth 5s. 6d. a yard now only brought 3s. 6d. The use of machinery had greatly reduced prices. The profits of large firms had been materially reduced. The co-operative stores bought and sold against them; and they were obliged to buy and sell against the stores or their business would go. The old-fashioned firms which kept up high prices were losing their trade; it went into the large houses. From the nature of his trade, sub-contracting could only exist to a small extent. Wardrobes and drawers could only be produced in large shops. Small tables and towel horses could be produced in small rooms. People did not go to his shop for the cheapest class of furniture.

The committee adjourned.

### BROOKLYN BUREAU OF CHARITIES.

THE Brooklyn Bureau of Charities possesses some characteristic features which distinguish it from other institutions devoted to the same noble work. It began with the sole idea of being a clearing-house of registration, but gradually absorbed the system of friendly visiting till the work assumed what may be called an individual plan; or, work of one for one. A district conference was formed on this practical basis; and, although the progress of the work was not wholly free from the delays attending such enterprises,

it has had in its six years of effort a manifest good result in demonstrating that phase of benevolence which "blesses him that gives and him that takes." Personal effort and influence are brought to bear directly upon positive needs. The visitor may have need of the one to whom she ministers; so then the divine reflection of such an effort will shine upon both lives. This particular phase of benevolent work has unquestionably an important bearing upon the social problems of the present period, and in that

view deserves serious consideration. Humanity that is alive and sentient must be the motive power; an individual effort, a personal attention and a real sympathy. The poor of every grade are tired of being patronized; and the old Irishman was not so much to be blamed who said, "Begorra, I wants nobody a-comin' to read the Bible to me at twinty-five cints an hour." Poverty and want call for something more than mere relief, or work, or wage; and, though we owe all these to merit, who shall dare say that we may bestow them upon merit alone?

Even where there is no question of this—where worldly wisdom and detective shrewdness approve the action, and its material result is fair to the outward sight—the fine aroma of true charity is lacking, if genuine sympathy be withheld.

"Beware," says Macdonald, "how you change humility into humiliation." If with indolent sentimentality, I give ever so freely, heedless of this subtle warning, uncertain of an imperative need, and careless of the demoralizing effect of giving unwisely, I have been cruel beyond my powers of redemption, in the bare fact of having diminished the self-respect of a human soul.

If, to the worthy or unworthy poor, I deepen, by the shadow of a shade, the degradation of his want, I am so far guilty of refined cruelty. That hunger of the soul, worse than any famine of bread or thirst for water, we have no right to ignore; nor is it so much a matter of giving as the discharge of a debt, which every human being owes to every other.

One of the principles of action in the society to which we have referred is the endeavor to minister to this unconscious want, often deeper by far than that which is presented, and to guard against offending the just feelings of self-estimation which may exist with abject poverty. All of us are beggars at some crises of our lives; and why should a plea for means of self-support be held degrading?

The woman who plots and plans for an *entrée* into what she holds to be a better social set, is—did she but know it—a most ignoble beggar. You have seen her sidelong nod bestowed upon her neighbor's governess, who is a trifle too near her own grade for safe recognition, and not "low-down" enough for the gushing patronage reserved for the genuine "working girl." Yet this same woman gives money profusely and poses as a benevolent person. A still more importunate beggar is that man in the Cotton Exchange trying to push a financial scheme months ahead of time. His frantic importunity and his insane zeal are not scored to his discredit in the world's esteem, but he is a beggar, even when he is nothing worse, and he is undeniably "looking for a job."

The essence of their system as explained to me by one of the Bureau is to go to the needy *ex officio*, as one human heart to another. "I do not ask them to believe in me," said this member, "nor am I conscious of implicit faith in them; nor do we thus restrict our intercourse with general acquaintances."

The "rounder" will appear periodically; but he will bear the stamp of fraud to the experienced eye; in any event, I would pull the man out of the river before asking whether he fell in because he was drunk. Charity is a science; the case must be diagnosed before it is treated, and radical remedies cannot be used at random; and, so far, investigation is beneficial; but no one mode of treatment will suit all. So then, we believe that investigation, though essential, is only initiatory; the better work being the putting incentives before and spurs behind the poor and dependent ones and giving them the steady support of genuine human sympathy. And if there is a person to whom their physical wants may safely be entrusted, it is that one who has solved this problem of the higher charity.

The President of the Brooklyn Bureau,

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Mr. Alfred T. White, and his efficient Secretary, Mr. George B. Buzelle, are assisted by a corps of friendly visitors, whose work is altogether voluntary.

The meetings of the conference are generally held in private houses. Only the clerical work of the main office is salaried. The plan and location of the new building on Schermerhorn street are both excellent. The enterprise is conducted on an expenditure of \$7,500 a year and includes a well-equipped laun-

dry, a room where women are taught needle-work, carpet weaving and rug making; cooking and dining-rooms; a day nursery, and registry office on the premises; and the building is beautifully lighted on all sides. There are also in connection with the work what are known as the Eastern work-rooms, the wood-yard and women's lodging-house, all of which are maintained within the sum above named, and in one inclusive plan of help to the poor.

DEBORAH CONGDON.

## THE SAN DIEGO INSTITUTE.

### MR. DOOLEY'S REPORT AT BUFFALO.

[MR. DOOLEY, who will have the charge of the new Institute at San Diego, read the brief sketch which follows at Buffalo. The traveller who shall visit that city will certainly find something "distinguished" there, after this Institute is at work.—E. E. H.]

Without doubt, the most comprehensive system of charitable-educational institutions in America will be that now being established in San Diego for the benefit of the children and youth of the Pacific coast. The enterprise will represent an investment of over \$2,000,000, and will comprise a chain of institutions intended to receive children of all ages and both sexes (mainly, but not exclusively, of the "Dependent" class), and equip them physically, morally, mentally, and, I may add, industrially for the everyday business of life. For the present, details can hardly be given, but a glance at its history will convey some idea of the work designed.

Mr. Bryant Howard, several years ago, conceived the idea of founding an industrial school for poor children,—not a "reformatory," but an establishment to supplement the common school and prepare its pupils to effectively cope with the realities of their sphere. He saw that education of the intellect alone was not enough, that the greater number of our boys and girls needed most to be able to express themselves through their hands,

—that their fingers, so to speak, should be taught to think, and so to think that from the start they might be the guaranty of a proper solution of their owner's life problem. He discussed the matter with the late James M. Pierce and other friends, one of whom, whose name is for the present withheld, immediately provided the equivalent of \$250,000 to found an Orphans' Home. About a year ago, Mr. Pierce died, bequeathing property which is to-day worth another \$250,000 for the establishment of a child-saving institution, to be conducted mainly upon the theory of the Boys' and Girls' Aid Society. This is known as the Pierce Bequest. These gifts were the foundation of the large present and larger prospective resources of the scheme. Bryant Howard, Judge M. A. Luce, and C. S. Hamilton, three of the most "substantial" men, in character and judgment, on our coast, were named by Mr. Pierce to be the executors of his estate,—this trust. Mr. Howard and another leading San Diegan, E. W. Morse, having agreed that they would each contribute as much as the Pierce endowment, we thus have in money a certain million of dollars. These gentlemen have secured in trust, from the city of San Diego, 100 acres of the City Park land, for the purposes of this child-saving university, which was conveyed to

Messrs. Howard, Morse, Luce, and Hamilton, as trustees; Messrs. Howard and Morse voluntarily executing a bond of \$100,000 for the faithful observance of the conditions of the trust. The land is within the city limits, as valuable and eligible for city residences as any in San Diego, and would, if sold (as of course it cannot be), readily bring \$1,250,000. Another very important gift has been secured from the Flume Company by these philanthropic men,—the guaranty of a full supply of water for the entire 100 acres for all time to come—water with us means almost *everything*.

Thus it will be seen that nothing but proper administration and the devotion of personal interest and experience are required to develop this scheme, the like of which, I believe, has never been undertaken or devised elsewhere in this department of humanitarian service. Every care will be taken to unfold a system as nearly perfect as may be, that there be no trenching upon ground already covered, no overlapping, but a *perfect interlacing*, each department sustaining its proper place and its just relation to a symmetrical whole.

In general, it may be said that the establishment will include first (the idea of protection, shelter, subsistence) the Orphans' Home. The family idea will be observed as closely as possible in every detail of the work. Cottages will be erected—each to be in charge, probably, of a man and wife—to contain, say, twenty boys or girls; and the cottage arrangement will admit of a careful general classification of inmates. The little children will be instructed in the kindergarten, others will attend the public school, and the natural principle of human development will permeate the entire work. There will be a manual training-school, with various departments, containing every requisite of such an establishment, for both sexes of the pupils, between, say,

ten and fifteen years of age, and particular attention will be given to the instruction of girls in sewing and domestic duties. There will be a technological department for the older and brighter, those who evince inclination and capacity for advanced training. It is the intention of the Directors to have on the premises and under the same administration a hospital for women and children and training-school for nurses. The nurse graduates they hope to be able to develop from the larger girls of the establishment, and the hospital will specially provide for the care of children having infectious diseases. There will be the adoption and indenturing of children and their proper supervision when placed out, as practised by Michigan and by the Aid Society in San Francisco.

Finally, the entire establishment will be a school or college for the preparation of young men and women of character and general education, who have fondness and capacity for it, for life service in child-saving and child-training, and who, after a two or three years' course of systematic study and discipline, will be given diplomas. It is also proposed, as part of this same general scheme, to erect in the heart of San Diego an institution for youths and men, which will include, eventually, the best features of the Cooper Institute of New York and the Christian Union in Boston.

This undertaking will be under one management; and Mr. E. T. Dooley, during the last seven years superintendent of the Boys' and Girls' Aid Society of California, has resigned that office to take up the new and larger work.

In the carrying out of these great designs, we are deeply conscious of the fact that our responsibility is as great and serious as our opportunity is grand to serve, both by direct work and by example, this greatest of all causes,—the saving of boys and girls.

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THERE is always a best way of doing everything, if it be to boil an egg. Manners are the happy ways of doing things; each once a stroke of genius or of love, now repeated and hardened into usage.—*Emerson*.



## THE ORDER OF COLUMBIA.

A NEW order has been formed, for mutual insurance and pensions in illness, under this name. The "Declaration of Principles" shows that the founders have the larger object of education in good citizenship.

Inquiries respecting the Order may be addressed to Mr. C. C. Guilford, the secretary, P. O. box 2406. Boston, Mass.

### DECLARATION OF PRINCIPLES OF THE ORDER OF COLUMBIA.

We hold these principles to be fundamental:

That the people everywhere ought to be, and in this Republic are, the sovereign power.

That the largest possible liberty of each, consistent with the rights and privileges of all, should be maintained.

That the Republic depends for its existence and perpetuity upon the moral, intellectual and physical ability of the citizens to maintain their rights.

That a ruling class, whether of monarchists, or monopolists, privileged by inheritance or created by wealth; or of a majority debased by poverty and ignorance, is a dangerous class.

That it is imperative that such a condition of society shall obtain as shall provide the largest opportunities to each to possess the highest moral development, intellectual attainments, and material prosperity, to the end that the state be governed by reason and intelligence, and not by the unscrupulous use of money, or by prejudice or ignorance, so that peace and plenty may come to all, and disorder, hopeless discontent and poverty may be abolished.

That all citizens of lawful age who contribute to the common weal should express their will by their ballot, free from intimidation and the result be honestly determined; to the end that the majority shall rule.

That every reasonable opportunity and privilege should be afforded the youth in their physical training and in the development of their moral and mental faculties under the control of and at the expense of the state.

That we care not under what flag a man was born, what language he first learned to speak, nor at what altar he worships his God, but security for the common weal demands that only such immigrants be admitted to our country as come of their own motion to seek a home and a country with us, to the end that the standard of thought and living shall not be lowered, and all who come under our flag be taught that this government means common liberty, common education and common prosperity for all.

We hold that the ownership of unlimited areas of land, and of vast accumulation of wealth, either in the possession of one man or of organized trusts, syndicates and monopolies, by which the natural laws of production and exchange are perverted from their beneficent course; the franchise of the people, the votes of legislators, and the decisions of judge and juries are corrupted; is dangerous to the existence of the state; a portentous menace to the liberties of the people and a disorganizing force in society.

We hold that the government resting, as it does, upon the consent of the governed will find its defenders in the future, as in the past, in the patriotism of the people, who have the right to keep and carry arms, rather than in the maintenance of large standing armies, and that sacrifices for the common weal should be rewarded by the commonwealth.

And we demand equal rights, equal privileges, and equal opportunities for all. And believing in the spread of intelligence and virtue as the safeguards of freedom,

and in eternal vigilance as the price of liberty now and ever, we declare in favor of free schools, freedom of conscience; in favor of free speech, a free press, and the right of every one to worship God according to the dictates of his conscience, and demand from all citizens loyalty to but one flag, the flag of our Union; and fidelity to one sovereign, the sovereign people.

That a faithful adherence to these principles demands that every sovereign citizen place himself above dependence. To this end the Order of Columbia is founded, and seeks by a wise system of mutual assistance to provide against the various contingencies of life.

Under its shield the sick are relieved, the unemployed assisted, the widow and the fatherless protected, and such opportunities afforded to all that this may be a Republic of Freeholders; each citizen having and holding his own home, wherein those dear to him are sheltered, their liberty guaranteed, their equality maintained, their happiness secured, and poverty, want and misery banished from the land.

#### METHODS.

By lectures and the distribution of literature, to awaken public sentiment in favor of the objects of the Order. To create funds by dues and assessments for payment of indemnities for loss of time from sickness or accident; loss of employment; to pay the beneficiary of a

holder of a Mortuary Certificate the sum named on the face of the certificate, and to provide pensions for those who are incapable of self-support, because of old age or total disability.

#### MEMBERSHIP.

Any citizen of the United States, twenty-one years of age and upwards, of good moral character, can become a member.

#### BENEFITS.

The benefits of the Association are:

1st. Sick and Accident benefit, free to all members.

2d. Mortuary and Pension benefit, open to all members between twenty-one and fifty who can pass the medical examination.

3d. Out-of-work benefit and Employment Bureau, for such as wish to avail themselves of its advantages.

4th. Purchasing Club benefit, free to all.

5th. Home Fund or Loan benefit, for such as avail themselves of it.

As will be seen, the Sick and Accident benefit is free to all members to the amount of five dollars per week. Additional amounts can be obtained by the payment of the amounts fixed in the laws of the benefit funds.

The other benefits are at the option of the members.

All these benefits and funds for their payment are most carefully guarded and protected.

#### MERCER MEMORIAL.

AMONG Summer Homes for Invalids, mention should be made of the Mercer Memorial House or Sea-side House for Invalid Women at Atlantic City, New Jersey. The Board of Managers belong largely to Philadelphia, and it largely serves invalids from that city. In 1887 the house was opened 169 days. During

this time, 606 patients were cared for, for an average period of thirteen days each. The aggregate number of days which all remained was 7,965. The expenditure for the season was \$9,196, about one-half of which was supplied by board paid by inmates, and the remainder by donations.

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# CALIFORNIA.

THE state of California maintains eight institutions of charity, punishment and reform. A table prepared by Mr. Dooley gives the following details of their work in the last year.

STATE INSTITUTIONS.

NAME OF INSTITUTION.	LOCATION.	Whole number of inmates during year.	Daily average number.	Expenses, including salaries.	Per capita cost.	For twelve months ending.	Reference.
Asylum for the Insane	Stockton.	1,972	1,538	\$215,148.00	\$138.09	June 30, '88	<i>a</i>
Asylum for the Insane	Napa.		1,458	212,868.00	140.00	June 30, '88	<i>d</i>
Asylum for Chronic Insane.	Agnew's.			106,731.69		June 30, '88	<i>e</i>
State Prison.	San Quentin.	1,693	1,218	158,722.58	130.32	June 30, '87	<i>f</i>
State Prison.	Folsom.	831	633	149,297.80	194.83	June 30, '87	<i>b</i>
Asylum for Deaf, Dumb and Blind.	Berkeley.		160	45,773.64	280.00	Mar. 30, '88	<i>c</i>
Home for Adult Blind.	Oakland.	48	45	33,596.27	746.59	Nov. 30, '87	<i>c</i>
Home for Feeble-minded Children.	Santa Clara.		80	23,974.13	299.68	Mar. 30, '88	<i>d</i>
			5,152	\$431,121.11	\$162.34		

(a) Last two months of year, estimated.

(b) The political agitation against "prison labor" is, in the main, the cause of the increased cost per capita at this prison.

(c) Allowing sundry "credits" claimed by the superintendent as properly deductible from the expense here given, the per capita remains \$684.71.

(d) The superintendent says, "A large proportion of total expense was for equipment and extension"; and he indicates the per capita as \$82.29.

(e) For building expenses. Asylum not yet ready for patients. Total cost thus far (3 years), \$322,214.91.

Three thousand six hundred children, called dependent, were supported in private asylums, at an expense to the state

of \$231,214.92. This sum is, as will be seen, additional to the sums named above. In these asylums, the Hebrew children were two and one-half per cent, those in Protestant asylums, fourteen and one-fourth per cent, those in secular or non-sectarian institutions were twenty per cent, and those in Roman Catholic institutions sixty-three and one-eighth per cent.

The population of the asylums for dependent children exceeds 4,200.

The dependent, delinquent and defective classes in California, May, 1888, may be summed up as follows:

County almshouse inmates	4,502
Dependent children (in private asylums)	4,219
The insane	3,221
State prison convicts	1,851
County or municipal prisoners (serving sentence)	1,687
Deaf, dumb, and blind (including adults)	205
Indigent soldiers (receiving State support)	185
Feeble-minded children	80
Total	15,950

This is one in seventy-one of the population of the state,—a very large proportion.

The actual outlay from the state treasury (May and June estimated), thirty-ninth fiscal year, ending June 30, 1888:

Insane	3,016	\$552,658.12
State prison convicts	1,851	459,703.88
Deaf, dumb, and blind (adults included)	205	130,118.66
Feeble-minded children	80	37,104.33
Dependent children	3,600	231,214.92
Indigent adults	1,515	202,109.41
Total	10,267	\$1,612,909.32

The state's payments to private institutions for the support during the year of 3,600 children and to counties or private asylums for the care of 1,515 pauper adults amounted to \$433,324.33,—an average, for those supported by the state outside of its own institutions, of \$84.72 per capita.

The disbursements to state institutions (having 5,152 inmates) amounted to \$1,179,644.99,—a cost per capita of \$228.97.

The grand average per capita for all who have been supported out of the state treasury, whether under state, county, or private asylum care, was \$157.10.

### SEA-SHORE HOMES.

THE sea-shore homes of the different cities have been open all summer. At Children's Island, in Salem harbor, at the Rindge Home, are children able to care for themselves, with a few infants. The admirable accommodations at what was formerly the Lowell Hotel there are such that there are rooms for a few young women who may need the tonic of sea air. This home is under the immediate direction of Dr. H. C. Haven.

The Boston Sea-shore Home at Winthrop did not succeed in enlarging its buildings, as the directors had hoped, but was opened, with the old establishment, about the first of July.

The Brooklyn home opened on the 18th of June. The first two weeks were devoted to institutions: on the 2d of July, the home was opened to receive general parties. We copy a part of the report of this home, which will interest readers in other cities.

#### THE RECORD OF TWELVE YEARS.

1876—Open 10 wks.	Rec'd 619	chl'd'n.	214	moth.	833
1877— " 13 " "	1601	"	565	"	2166
1878— " 13 " "	1921	"	648	"	2569
1879— " 13 " "	2423	"	805	"	3228
1880— " 13 " "	2821	"	1051	"	3872
1881— " 13 1/2 " "	3152	"	1083	"	4235
1882— " 13 " "	3168	"	1202	"	4370
1883— " 13 " "	3383	"	1218	"	4601
1884— " 13 " "	3364	"	1374	"	4738
1885— " 13 " "	3267	"	1165	"	4432
1886— " 13 " "	3351	"	1278	"	4629
1887— " 13 " "	3316	"	1230	"	4546
Totals . . . .	32,886		11,833		44,219

While you are making your plans for the summer, will you not remember those who cannot get away?

#### OUR WORK.

The "Sea-side Home" is for the benefit of little children. Here tired mothers

bring their little ones to have strength renewed, often to have life saved, by the simple tonic of the pure ocean breezes.

Do you know what a summer in the city means to little children?

As many children under five years of age died in Brooklyn last year in July as in all of April, May and June together.

This was due to the diseases which the hot weather always brings, and from which the dirty streets and crowded homes of the poor allow no escape.

In one week there were 373 deaths of children under five years old.

Remember, too, that the figures in July are made when the children of well-to-do people are mostly out of town, and you have a measure of the misery and danger that hot weather brings to those who cannot escape from the city.

The Sea-side Home is their refuge.

To the youngest and the sickest its doors are always open.

The less their strength the greater their claim on the Home.

Preference is given to babies and to children under five, sick with diseases incident to summer. For such cases there is no remedy so effective as the fresh ocean breeze.

Cases of contagious disease are not admitted.

The Home is open absolutely free, regardless of faith or nationality, to the children whom it can most benefit and whose parents cannot afford the cost which change of air and proper care and food demand.

The accommodations at the "Home" are large, yet not sufficient. Three cottages were added last year through the

generosity of friends, so that there are now eight cottages in addition to the large and roomy main building.

Of our guests last summer 3,833 stayed the week from Monday morning to Saturday; the remaining 713 stayed from one to four days.

Our enlarged accommodations will allow us to receive 1,000 more this summer, if the means are provided to pay the cost.

As we had barely enough funds for last summer's work we must largely increase our means this year.

We make this extract from the report of Dr. Hildreth, the resident physician at the Home last year:

"The Sea-side Home certainly commends itself strongly to every good citizen of Brooklyn. Its influence, far-reaching as it is, is impossible to calculate. Many a jaded mother finds in the Home a haven of rest and enjoys here the only respite from the monotonous drudgery of her daily life.

"The sea air is a cordial to them and their children. Many a child brought here as a forlorn hope returns at the close of the week well.

"Our plan has been to encourage the mothers to remain at the Home, even in apparently hopeless cases, so that if possible they may receive all the advantages the institution affords. We have been

gratified in more instances than one to find life saved in just that way."

The following account of an interesting case is given in the report of the manager, Mrs. Douglass:

"Brought down on Saturday evening, she had been given up by the doctor at home, 'unless possibly the change of air may revive her.' The mother, exhausted and discouraged, already half regrets that she has 'taken her from home to die.' A consultation of physicians only gives us the hope that she may live until morning. After an hour of anxious watching, the mother is persuaded to rest near Mamie, and soon her tired head nods, for sleep has long been a stranger to her, and no one visible shares our vigil for the long, anxious night. Meanwhile baby is no better, until toward morning the symptoms improve. The mother, awakening at dawn, glances first at Mamie then at the watchers, and the incredulous 'Is she better?' would touch a heart less sensitive than the one receiving the appeal. But she *is* better, and a warm bath completes the transformation which meets the gaze of the doctor later in the morning. After a week she is much better, but not strong, and before she leaves us at the close of a second week, she looks up and smiles recognition as she sits upon the bed playing, while the happy mother packs the things for home."

Besides the children at the sea-shore, Mr. Parsons took 359 to the country.

#### RAMABAI ASSOCIATION.

THE number of Ramabai Circles has increased to fifty-five. At present the Pundita is on the Pacific coast and has been favorably received there. We hope in our next number to be able to state more definitely her success in that region.

We repeat the notice given to our readers last month that the publication of the "High-caste Hindoo Widow" has been transferred to the Women's Temperance Publishing Association and letters with

relation to it may be addressed to the Pundita Ramabai, W. T. P. Association, 161 La Salle St., Chicago.

Miss A. P. Granger, of Canandaigua, N. Y., is the secretary of the Ramabai Association, to whom all correspondence should be addressed.

Scholarships, gifts and annual subscriptions may be sent to the treasurer, Mr. T. Jefferson Coolidge, Jr., Bay State Trust Co., 87 Boylston street, Boston, Mass.

## THE SHAFTESBURY HOME FOR DESTITUTE BOYS.

LADY JERSEY opened on Tuesday, May 15, the Shaftesbury Memorial Home for Destitute Boys, in Shaftesbury avenue, the foundation stone of which was laid by the Prince of Wales a little more than a year ago. Though the home is a new one, the charity is nearly half a century old, having commenced in a hayloft in a rookery of old St. Giles's, the parish in which the present home, under much improved conditions of neighborhood, is placed. The home is in connection with the organization of charity which combines the Chichester and Arethusa training ships at Erith, and working homes at various places, where destitute children, left by improvident parents to lives of misery, are maintained and trained to industry. In this work, Lord Shaftesbury took an absorbing interest. Canon Nisbit, rector of St. Giles's, presided in the absence of Lord Jersey, the president of the institution. Mr. W. Williams, the secretary of the homes, read an account of the work, and showed that in the institutions 1,000 boys and girls were wholly maintained, that 10,000 had been admitted, 9,000 of whom had been trained and sent to service to work, the boys in the Navy, mercantile marine, in regiments as bandmen, and in the colonies as workers, while the girls were doing well in service. Since the commencement of

the work £600,000 had been intrusted to the committee, and during the last twenty years the yearly cost had been £26,000, all subscribed voluntarily. In this home one hundred boys would be found a home and be trained, and homes would be found for those who were looking for work. Lady Jersey then made an eloquent and touching speech, in which she urged the need of this work. She commenced her address by giving her husband's love to the children, and said that he was kept from the duty there by his duty in the House of Lords. She specially addressed them, and concluded her address to the boys by reminding them of Cromwell's command, "Put your trust in God, and keep your powder dry." In her address to the company generally, Lady Jersey said that this charity had long years ago set to work to cut off some of the sources of that misery, and had brought up the youngest sufferers from the sin, drunkenness, improvidence, and consequent misery of the parents, and had made these children useful members of society. This was a work which spoke for itself, and appealed to the sympathies of all. Above all, it appealed to the followers of Him who gave them the duty of feeding the hungry and clothing the naked, and gave to their charge the care of helpless children.

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## HELPING HAND SOCIETY.

THE New England Helping Hand Society held its annual meeting in May, in Boston. The society has worked hard and showed in its report a successful year. It is now proposed to hold a fair in the autumn for the benefit of this charity.

The home which the society has established

is filled with girls whose wages would not otherwise permit them to board where they can have the proper food to sustain them in their daily toil. A library and reading-room with occasional entertainments add much happiness to lives which have little to brighten them.

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## HELPFUL HINTS.

Miss OCTAVIA HILL, whose title to speak on behalf of the working classes is before that of any other woman in England, contributes some valuable suggestions to the press, apropos of the relief funds now, we are glad to say, fairly established up and down the country. "If a fund is to be formed, may I suggest," she says, "three purposes to which it might be exclusively devoted, which would in some degree mitigate its evil effects.

"First, that a large portion of the money should be devoted to small weekly allowances for chronic cases of the old or the incurable. It is very hard for a working man or woman to save enough for old age; incurable disease cuts short the working powers of many a man; often a small allowance will keep a little home together which should not be broken up. The Tower Hamlets Pension Society in their own district, or the Charity Organization Society in any part of London, would gladly administer such a fund, review the cases each three months, and send the money by volunteers who would form a link between rich and poor.

"Second, let the unemployed be carefully divided into two classes deliberately, and by those who have some knowledge of the trade to which they belong. Let those whose work is really suspended by a quite temporary cause be relieved, if possible, with some labor test, and on the distinct condition that they find and join some club, or show providence in some form.

"Third, let those who by depression or change of trade have no near prospect of work be helped only in some radical and thorough manner, such as emigration, migration, apprenticeship of sons, employment of daughters, assistance to start in some other branch of work. A good, quiet talk with a man will often show what he himself feels will permanently set him in an independent course. And the finest of our English workmen need not be ashamed to come forward and talk over with those to whom sudden misfortune has not come how he can be thus helped to start afresh, though he does and should despise intermittent and non-effective doles."

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## REPORTS OF CHARITABLE ORGANIZATIONS.

BOSTON. *North Bennet Street Industrial School.* Annual Report. *President.* Mrs. Quincy A. Shaw; *Secretary.* Mrs. F. S. Fiske. The purpose of the school is to give manual training to children with the hope such training may be more fully incorporated into the public school system. Current expenses, \$16,307.41; balance on hand, \$2,743.39.

BOSTON. *Young Men's Christian Union.* Thirty-sixth Annual Report. *President,* William H. Baldwin; *Secretary,* William B. Clarke. The Union is an unsectarian society of young

men for mental, moral, religious and physical improvement. Current expenses, \$47,149.18; balance on hand, \$4,680.06.

BOSTON. *Home for Aged Colored Women.* Twentieth Annual Report. *President,* John Forrester Andrew; *Clerk,* Miss A. P. Jackson. The Home receives aged colored women over sixty years old, for whose support a small payment is made by friends. Current expenses, \$3,629.14; balance on hand, \$832.93.

BRIDGEPORT, CONN. *Associated Charities for Industrial Relief.* Second

Annual Report. *President*, Mrs. H. H. Pyle; *Secretary*, Mrs. Tracy B. Warren. The object is to prevent pauperism by encouraging industry and thrift and to elevate the home life. Current expenses, \$3,278.67; balance on hand, \$3,305.07.

BROOKLYN. *Pratt Institute*. Annual Report. *Secretary*, F. B. Pratt. "Its object is to promote manual and industrial education and to supplement this later by advanced work in science and art." Efforts are made to render possible by some means consistent with self-helpfulness and self-respect the admission of every worthy applicant. No treasurer's report.

CHARLESTOWN, MASS. *Infant School and Children's Home Association*. Nineteenth Annual Report. *President*, Mr. Horatio Wellington; *Secretary*, Mr. George H. Pendergast. The object is to provide care and instruction for children whose parents are called from home and a temporary home for orphans. Current expenses, \$2,190.18; balance on hand, \$525.44.

ST. LOUIS. *South Side Day Nursery*. Second Annual Report. *President*, Mrs. C. M. Woodward; *Secretary*, Miss Laura Lyman. "The object of this Nursery shall be to prevent pauperism by assisting bread-winners with young children on their hands to earn an honest living. Current expenses, \$1,444.53; balance on hand, \$184.07.

CINCINNATI. *Associated Charities*. Annual Report. *President*, Rev. G. A. Thayer; *Secretary*, John W. Frazier. The object is to wisely relieve poverty and to prevent pauperism by making the poor self-supporting. Current expenses, \$3,373.66; balance on hand, \$4.18.

HARTFORD, CONN. *American Asylum*. Seventy-second Annual Report. *President*, Hon. Francis B. Cooley; *Secretary*, Atwood Collins. This is an asylum for the care and education of deaf-mutes. Current expenses, \$25,138.49; balance on hand, \$372.59.

JAMAICA PLAINS, MASS. *Adams Nervine Asylum*. Eleventh Annual Report. *President*, Henry Parkman; *Secretary*, James C. Davis. The Asylum is for the benefit of such indigent, debilitated, nervous people, inhabitants of the Commonwealth of Massachusetts, as may be in need of the benefit of a curative institution.

WATERTOWN. *Sunny Bank Home*. First Annual Report. *President*, Dr. Almena J. Baker; *Clerk*, William B. Durant. Its aim is "to aid those who are able to pay little or nothing for necessary medical attendance and treatment and to furnish a home, temporary or permanent, to little girls or women who are without one and have no protectors." Current expenses, \$18,540.33; balance on hand, \$709.67.

### THE NATIONAL PRISON CONFERENCE.

THE annual conference of persons interested in prisons and other places of reformation met in Boston at the State House on the — of July and continued for four days with great success. President Hayes was in the chair and directed the public proceedings with that hearty interest which rises from his careful study of the great subjects involved. The

afternoon of every day was spent in a visit made by the members of the conference to one or other of the places of detention in the neighborhood of Boston.

We hope to publish some of the valuable papers which were read at the Conference. The successive volumes of its proceedings make very valuable additions to the library needed in the study of reform.

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## A PRACTICAL SUGGESTION.

### *To the Editor of Lend a Hand:*

If you are anxious to spread my scheme of juvenile libraries for poor country children, you had best copy enclosed scrap. Reading for the poor is as important as anything I know of. Yours truly,

E. M. ORMSBY.

58 Church street, Hartford, Conn.

There is an educational work in out-of-the-way towns needing to be done almost as much as even the maintaining of the common school.

There are country children who attend school twenty-four weeks in a year, read from dry, worn-out reading books, and have parents at home with minds perfectly barren except for thought about getting a living. These children spend the lonely, quiet evenings, which might be made so full of glad opportunity, in perfect idleness and apathy, their only pleasure being in the gratification of appetite. There is just one reason why these must grow into carnally minded, ignorant, narrow men and women. No one furnishes them with reading at home.

There are books and papers which every child likes to read and ought above everything to read. The whole future life of people depends on their reading, and there is no reason why the state should not furnish juvenile libraries in every town. Indeed there is every reason why it should do so. It is not half enough to teach the mechanical part of reading, and

then leave it to chance to develop or not to develop a taste for it.

Until the state gets ready to do this, the old-fashioned Sunday-school should see its opportunity and cease to furnish distinctively pious books about "The History of the Origin and Progress of Camp-meetings," "Lives of the Three Mrs. Judsons," and "Little Mary."

Why not give the children bright-covered, illustrated books, which entertain while they teach facts of the great world as well as morality and religion?

Individuals may do much in this way. Associating with a child, ask him if he likes to read. Perhaps it has never occurred to him that it would be well for him if he did. Perhaps his older acquaintances consider it a shiftless way of spending idle hours.

"If you will read, you may grow up intelligent instead of stupid and ignorant."

I have known that one sentence open the eyes of a boy and make him a student.

If he would read, but has nothing fit to read, send him a paper adapted to his understanding.

It is a great thing thus to change the *whole future life of a child*.

There is poetry-making, and preaching, and church-work for the benefit of those already wise, which might profitably be neglected for this work, than which I can see no greater.—*E. M. Ormsby, Hartford, Conn.*

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## NEW BOOKS.

### THE "EPOCH."

IN 1881, Herr Stocker, one of the court preachers at Berlin, started a small paper designed to reach the rank and file of the people with religious truth. This publi-

cation was circulated among the inhabitants of the city and was gladly received. Hundreds were taught and influenced by the paper who would probably have been reached in no other way.

On a plan based on Stocker's success, a philanthropic and religious paper has recently been started in the city of Providence, which hopes to obtain a circulation in Boston, New York and Philadelphia. This paper is called the *Epoch*, and is distributed gratuitously. It proves to be welcome to a class of men, some of whom, away from religious influences, pass the time Sunday in card playing, and when approached by a missionary with reading matter of whatever character eagerly accept it with thanks. These men are the sailors whose arduous duties are rendered easier to perform with the prospect through the week of a little interesting reading matter on Sunday.

The first number of *Epoch* is before us. It contains in its first issue the poem of Samuel Longfellow, commencing:

"O Life that maketh all things new,  
The blooming earth, the thoughts of men,  
Our pilgrim feet, wet with thy dew,  
In gladness hither turn again."

This poem is followed by a short selection from the book of common prayer, then a translation from the Psalms. This is followed by some helpful thoughts from Phillips Brooks. A short sermon by the editor, Mr. Leake, concludes the paper. The first issue consists of 500 copies, but as this is a trial issue it is hoped that the number may be increased. The paper is undenominational and an extract from the discourse of any religious teacher will not be refused. The object is not to preach theology, but to do good and to teach men the truth and to provide them with choice reading matter. Extracts from the writings of famous authors will be given in connection with other reading matter.

Like every other new movement there will probably be some who will not immediately sympathize with this work, but already men of prominence of different denominations and religious belief are coming forward and endorsing the *Epoch*. Our motto is "Move Forward"

and "Lend a Hand." The conservative Germans would not have had and carried on such work in Berlin had they believed that no good results would follow, and what has been accomplished there is an encouragement to the workers here. The papers can be issued monthly and many be distributed gratuitously. The poor can secure the *Epoch* free of cost, but those who wish to subscribe to the movement will understand that there is no fixed price charged for the paper, and the balance left after paying expenses of issuing and printing and distributing will be used for charges incident to publication.

In Providence, two missionaries are already appointed, who from love of the work are willing to distribute the paper to the class sometimes called "the unchurched." Others will undoubtedly be willing to contribute time and effort to the circulation of the *Epoch* to those for whom it is designed. The paper has been established; it now remains for people to say whether it shall be continued.

If a certain class of people will not go to church, it is certainly incumbent upon the church to go to them, bearing through some means religious and philanthropic truth to the masses of the people. If the church, as an organization, cannot do this, individual men can accomplish good results by personal work. Certain persons can be provided with choice reading matter who might otherwise remain in ignorance of either ethical or religious truth. The time has come when such people should be supplied with some such paper as the *Epoch*.

There are so many ways of striving to accomplish good results in these the closing days of the nineteenth century that, in the diversified interests which claim our attention, some are more worthy of consideration than others. It is not proposed to follow too closely the German method of distributing the paper. It may not be deemed best to distribute indiscriminately,

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but much can be accomplished through the co-operation of city missionaries and missions who will distribute the reading matter, where there seems to be a need, to the sailor on his vessel while in port, to the common laborer in his home and to the poor in all places.

The first issue of the *Epoch* is smaller than it should be, but it is hoped that the size of the sheet may be enlarged and the circulation gradually increased. Sufficient encouragement has been given in Providence to start the movement, and the work should be inaugurated in other cities. The same reading matter prepared for the Providence edition could be issued in them.

The movement in Providence is supported by voluntary contributions. In New York City and in Boston the *Epoch* it is hoped will receive as favorable a reception as in the city where the paper was first published. There are many reasons why such a paper should have a large circulation, especially where people may obtain it gratuitously. After they have read the first issue they will naturally look forward to the presentation of another issue, and in this way it is thought much good may be accomplished and persons can at least be interested and entertained and their thoughts directed in proper channels without the continual thoughts of obtaining means to supply their temporal wants. The ordinary man wants or should have a greater supply of reading matter which he can readily obtain through the means proposed by the *Epoch*.

W. A. L.

#### THE SILVER CROSS.

THE specimen number of this beautiful magazine, which is to be the organ of the King's Daughters and the King's Sons, is ready for circulation. The covers are of the royal purple—the title of deeper purple than the cover—with a beautiful silver Maltese cross as the emblem of the orders. After November first the *Silver*

*Cross* will be issued regularly under the auspices of the Central Council.

After Mrs. Dickinson's poem, "If we had but a day," which we copy in another place, the magazine is introduced by a word of greeting from the President of the King's Daughters, Mrs. Margaret Bottome. Dr. Bottome, Mrs. Barnes, Mrs. Field, Mrs. Davis and others follow with attractive articles, and the number closes with a great collection of very interesting selections of letters from the "Daughters" and "Sons" in all parts of the country.

The full constitution of the order is printed at the close.

Orders or requests for sample copies should be sent to Miss S. H. Libby, Treasurer, 18 Washington Place, N. Y.

THE SOCIOLOGICAL CHARACTER OF POLITICAL ECONOMY. A paper read at the second annual meeting of the American Economic Association. Franklin H. Giddings. Baltimore, American Economic Association.

PRINCIPLES OF THE ECONOMIC PHILOSOPHY OF SOCIETY, GOVERNMENT AND INDUSTRY. Van Buren Denslow. New York, Cassell & Co.

THE ART OF LIVING. From the writings of Samuel Smiles. With an introduction by A. P. Peabody, D.D.

The selections are made by Caroline A. Cooke. Boston, D. Lothrop & Co.

THE TARIFF HISTORY OF THE UNITED STATES. A series of essays by F. W. Taussig, L. L. B., P. L. D. New York, G. P. Putnam's Sons.

THE SURPLUS: WHAT SHALL WE DO WITH IT? Taxation and Revenue discussed. By President Cleveland, J. G. Blaine, Henry Watterston, George F. Edmunds. New York, Harper Brothers.

A GUIDE TO THE CONDUCT OF MEETINGS. By G. T. Fiske. New York, Harper Brothers.

POLITICAL ESSAYS. By James Russell Lowell. Boston, Houghton, Mifflin & Co.

## PUBLISHER'S DEPARTMENT.

### LEND A HAND, A MONTHLY JOURNAL OF ORGANIZED PHILANTHROPY.

EDWARD E. HALE, D. D.,

EDITOR.

JOHN STILMAN SMITH,

MANAGER.

THIS JOURNAL has been established by the persons interested in organized philanthropy in Boston, New York, Brooklyn, Philadelphia, Pittsburgh, Baltimore, Washington, Chicago, and other cities. Their wish is to make a monthly magazine of the first class, which may meet the need of all persons of public spirit in all parts of the United States.

The only organ of the Ten Times One Is Ten Societies.

\$2 a year, 20 cents per single number.

SEND ME.—This is the name of a little pamphlet for the Tens. We shall publish four numbers more during the year, containing from ten to twenty pages each, in the interest of the Clubs. Price 40 cents for the five numbers, or if you subscribe for LEND A HAND monthly, sending \$2.00, this will be sent to you free. Subscribe in time to get the October number. Send two-cent stamp for first number. LEND A HAND PUB. CO., 3 Hamilton Place, Boston, Mass.

LEND A HAND.—Edward Everett Hale's "Magazine of Organized Charity" is the best practical exponent in that field of Christian labor. We commend it heartily to all engaged or interested in philanthropic work. It is healthy, practical, sensible and wide-awake from cover to cover. There is no crankiness or cant or pessimistic malaria in it, but it is full of practical Christian benevolence and common sense.—*Literary Observer.*

LEND A HAND.—The happy possessors of wealth and leisure in our cities and throughout the country are, as a rule, extremely generous and charitable. But one of the wisest sayings of the poet's inspiration is in the lines,

"Evil is wrought for want of thought  
As well as want of heart."

And it may as truly be said that much good is lost for want of a directing hand. Every rich man and woman, and every man and woman, who, while not rich, wishes to give what little he can spare, to the best advantage, should subscribe at once to LEND A HAND. It is not only a director of charitable effort, but an inciter thereto. No one can read of the good work going on, without feeling an active desire to "lend a hand." The current number, in addition to a great variety of information on benevolent schemes and organizations, contains many interesting sketches, tales, and items of general news. Subscription only \$2 a year; published at 3 Hamilton Place, Boston.—*San Francisco Gazette.*

It is with great regret that we are obliged to say that we cannot undertake to return manuscripts. We have a very large staff of regular contributors for this journal. We solicit privately, from all quarters, articles by specialists on the subjects which we treat. The number of papers we have from such sources is very much larger than our space permits us to use. We are therefore in no position to use the articles of volunteers. We should not pay for them if we did use them, and they merely add to the difficulties of compressing within sixty-four pages the valuable papers which would occupy three or four hundred.

We shall print this statement regularly in every number, not ungraciously, but with the wish to save trouble to those who are kind enough to remember us in the distribution of their favors.

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